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OF THE
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No. 9.

MISSIONS AMONG THE ISLANDS OF THE PACIFIC.—No. 2.

Native Agency.

IN the Herald of April last, a brief view was presented of results, in the way of hopeful conversions among the people, of missionary effort in the islands of the Pacific Ocean, as indicating that such missions had by no means been in vain, though among small and perishing tribes of men, but had been wisely ordered in the providence of God. At the close of that article it was stated that some other results and features of the work among the islands were worthy to be considered, as also pointing to reasons which the Head of the Church may have had for leading his people to the prosecution of that work. Some of these may be seen in connection with the extensive and remarkably successful employment of a comparatively uneducated and rude native agency. No sooner had success begun to attend the labors of English missionaries at the Society Islands, than those natives who had been instructed began to employ themselves in teaching others, and very many of the islands which have renounced their paganism, destroyed their idols, and fully embraced Christianity as their religion, have been led to this almost wholly by the labors of native helpers. In 1821, two natives were publicly set apart for the service at the Society Islands, and sent to Aitutaki, of the Hervey group. Within little more than one year, the people of several districts brought their idols to the teachers, and soon after a general meeting of the inhabitants was convened, at the close of which idol temples were set on fire, and the next morning not one remained. The whole population then came in procession, district after district, chiefs and priests leading the way and the people following, laying their rejected idols at the feet

of the teachers, and receiving elementary books and copies of the Gospels in return. Some other islands soon followed the example of Aitutaki. About 1823, teachers were placed on Rarotonga, the largest and most populous island of the group, and two years later a missionary testified: "In Tahiti, European missionaries labored fifteen long years before the least fruit appeared. But two years ago Rarotonga was hardly known to exist; . . . the Rarotongans did not know there was such good news as the gospel; and now, I scruple not to say, that their attention to the means of grace, their regard to family and private prayer, equals whatever has been witnessed at Tahiti and the neighboring islands. And when we look at the means, this becomes still more astonishing. Two native teachers, not particularly distinguished among their own countrymen for intelligence, have been the means of effecting this wonderful change." A little more time did indeed show, here, that the knowledge and the conduct of the people did not much accord with their profession of Christianity, and that the teachers had by no means exhibited all the discretion of well-trained European clergymen; but still, great good had been accomplished, the foundations for a substantial work were laid, and after the people had been instructed for a few years by an English missionary, there was here one of the most prosperous stations in Polynesia.

In 1830, Mr. Williams placed native teachers upon Savaii, one of the Samoa or Navigators' Islands. Visiting the group again in 1832, as the vessel approached Manua, the most easterly island, canoes put off from the shore with natives shouting, "We are sons of the Word; we are sons of the Word; we are waiting for a religious ship to bring us missionaries." Like salutations welcomed him at other islands, with earnest calls for missionaries or teachers. In less than twenty months, an entire change had taken place in the outward habits and character of the Samoans. Chapels had been built, and everywhere the people seemed waiting to receive instruction; and when, four years later, missionaries arrived from England, they found that, already, large numbers of the people could read, nearly 5,000 were under religious instruction, and thirty places of worship were well frequented.

In 1821, certain natives of the Austral Islands, who had been under instruction for a short time at Raiatea, (Society Islands,) were returned to their own group, accompanied, at their earnest request, by two native deacons of the Raiatea church. The next year they were visited by Messrs. Turner and Bennet, who found that many of the people had learned to read and some to write, that the teachers had comfortable dwellings, and that a large, neat chapel had been erected, with decorations of spear handles in the railings around the pulpit, to testify that the people had abandoned war as well as idolatry. Here the work has been continuously and successfully carried on by native agents, with only occasional visits from missionaries.

The Reports of the London Society furnish but very partial returns of the number of native agents employed in the Pacific, but such returns as are presented show that the whole number must be very large. Thus the last Report gives, on the island of Savaii,—“Native agents, 24; viz: 8 pastors

and 16 evangelists ;” on Manua, 88 native agents ; on Tutuila, 72. There are Seminaries, or Institutions for training native preachers and helpers, at the Society, the Hervey, the Samoa and the Loyalty Islands, attended by large numbers of students.

Not less remarkable illustrations of the usefulness of native agency are furnished by the history of Wesleyan missions among the islands. In no other field of its operations has the Wesleyan Society raised up so large a number of native teachers and preachers. The last Report gives, in Australia and Polynesia, no less than 1,695 native teachers of day-schools, and 2,189 local native preachers. Most of these must be men of very little education, but obviously much has been done by their means, to lead the people to renounce their idols, and to prepare the way of the Lord. And letters from the Micronesia mission of the American Board, published in the *Missionary Herald* within the past two years, have indicated how much may be accomplished in such ways, among their own people, by the most uncultivated, when their hearts are touched by the love of Christ. Do not such facts teach important lessons, or at least suggest important questions, as to the course which should be pursued in conducting missionary effort among any heathen people ?

The Gospel as a Civilizing Power.

Another point strikingly illustrated by these island missions is the power of the gospel as a civilizing and humanizing agency. Much space cannot now be given to this topic, which, however, should not be passed by entirely.

Mr. Ellis, in his *History of the London Missionary Society*, alludes to the failure, in the islands, of early attempts, when even some of the missionaries supposed this needful, by a civilizing process to prepare the way for the reception of the gospel ; and Mr. Williams, the martyr missionary, wrote thirty years ago, reviewing the work in the Pacific :—“ I am convinced that the first step towards the promotion of a nation’s temporal and social elevation, is to plant amongst them the tree of life, when civilization and commerce will entwine their tendrils around its trunk, and derive support from its strength. Until the people are brought under the influence of religion, they have no desire for the arts and usages of civilized life ; but that invariably creates it. The missionaries were at Tahiti many years, during which they built and furnished a house in European style. The natives saw this, but not an individual imitated their example. As soon, however, as they were brought under the influence of Christianity, the chiefs, and even the common people, began to build neat plastered cottages, and to manufacture bedsteads, seats, and other articles of furniture. The females had long observed the dress of the missionaries’ wives, but while heathen they greatly preferred their own, and there was not a single attempt at imitation. No sooner, however, were they brought under the influence of religion, than all of them, even the lowest, aspired to the possession of a gown, a bonnet, and a shawl, that they might appear like Christian women. I could proceed to enumerate many other changes of the same kind, but these will be suffi-

cient to establish my assertion. While the natives are under the influence of their superstitions, they evince an inanity and torpor from which no stimulus has proved powerful enough to arouse them but the new ideas and the new principles imparted by Christianity. And if it be not already proved, the experience of a few more years will demonstrate the fact, that the missionary enterprise is incomparably the most effective machinery that has ever been brought to operate upon the social, the civil, and the commercial, as well as the moral and spiritual interests of mankind."

It is hardly needful to refer at all to the change which has been effected at the Sandwich Islands, with which readers of the Herald are so well acquainted. A nation of almost naked savages; abandoned to utter and shameless licentiousness; living "in the surf and in the sand," or in the poorest huts; rapidly destroying themselves and one another by vice, infanticide, and the most cruel wars; wholly subject to the capricious will of an irresponsible king and despotic chiefs; with no literature and no written language; has been, by the gospel, raised to the condition of a civilized and Christian nation; with a constitutional government and written laws; life and property as safe as in New England; a very general though partial education; a general system of schools; and general observance of the Sabbath and attendance on public religious services.

Like results have followed the evangelizing efforts of English and native missionaries, all through the South Pacific. Mr. Ellis visited Tahiti in 1821, and thus describes the appearance of the missionary station at Burder's Point: "Newly planted gardens and inclosures appeared in every direction; several good houses were finished; some were plastered and thatched, while only the frames of others were completed. A school-house and chapel had been erected, and the latter was neatly finished with a gallery, the first built in the South Sea Islands."

In 1829, nineteen years after the natives became Christians, the Rev. Mr. Stewart visited the Georgian Islands, as chaplain of the United States' frigate Vincennes, and gives this testimony: "A single glance around was sufficient to convince the most skeptical observer of the success and benefit of missions to the heathen; for it could not be made without meeting the plainest demonstration, that such can be rescued from all the rudeness and wildness of their original condition, can be brought to a state of cleanliness and modesty in their personal appearance, can be taught to read and write, (for many, besides the intelligent and familiar use of the Scriptures and their hymn-book, took notes in pencil of the sermon delivered,) in a word, can be transformed into all that civilization and Christianity vouchsafes to man."

In 1843, the Directors of the London Missionary Society stated respecting the Hervey Islands: "The entire aspect of society is changed from the savage to the civilized; and misery, strife and bloodshed, have given place to the comforts and amenities of social life. Education is generally sought for, and the members of the church adorn their profession."

Mr. Young, sent from London some years since, to visit the Wesleyan

island missions, reported of the Friendly Islands people: "Though as a nation they are, after all, but in a transition state, yet in point of truthfulness, and honesty, and hospitality, and temperance, and chastity, they might be placed in most advantageous contrast with the refined and polite nations of the civilized world."

The Church Missionary Record for October, 1853, presented a general view of the New Zealand mission, and stated respecting the people: "At the present moment, the remnant of heathenism among them is so small as not to interfere with their being pronounced a Christian people. A corresponding influence has been exerted on their native character. Cannibalism is extinct, and the sanguinary spirit that gladly availed itself of every pretext to break forth in deeds of blood is laid. The New Zealanders have exchanged the spear and club for the ploughshare and the reaping-hook; and tribes which once wasted the districts of their neighbors, are diligently employed in cultivating their own. Christian Sabbaths and Christian ordinances are generally observed over the island, and this national profession is inclusive of a large proportion of genuine godliness. If it be asked by what means this change has been accomplished, we answer, by the preaching and teaching of Jesus Christ and him crucified, and God's promised blessing on the same."

LETTERS FROM THE MISSIONS.

Sandwich Islands.

WAIMEA, HAWAII.

LETTER FROM MR. LYONS, MAY, 1865.

THIS letter is in the form of an annual report of the work at Mr. Lyons's station, where, he remarks, "things temporal and spiritual, civil and religious, have exhibited but little change," though the year had been one of excitement and solicitude with reference to affairs in the United States, and Government revolutionary movements at the Sandwich Islands. He speaks of his Sabbath and week-day labors, and of various meetings, and then notices the common schools, his intimate connection with and abundant labors for them, for many years, and the change now made in the Board of Education, "by virtue of which the American missionaries are relieved, i. e. excluded, from taking part in the management of the schools." "What the result of the new educational system will be, remains to be seen." Respecting his efforts to train Hawaiians for the work of the ministry he remarks,—“My theological class has continued through the year. Sometimes it has met weekly, then once in two weeks, and now it is monthly; embracing only the pas-

tors and the candidates for that office in my field, though others come in occasionally.”

Conventions.

Referring to quarterly and annual meetings of some importance in his field, he says:

The annual meetings have been two; one of the church officers, and one of the teachers. As I have often described the character of these conventions, I need not repeat. They were quite interesting. Much business was done in the ecclesiastical body. We had sermons, addresses, essays, discussions, &c. &c. In this convention is determined what shall be done the ensuing year; what contributions shall be made, and for what objects, &c. We could not well manage without this meeting. The teachers' convention wore a melancholy aspect. It was the last to be held under the superintendence of the old missionary. The closing meeting was most affecting. How often have I met the teachers and discussed important sub-

ects, and planned with them the work for the year! But it is all at an end.

The Native Ministry.

With reference to another subject of much importance, the establishment and promise of a native ministry, Mr. Lyons bears gratifying testimony.

The great work of the year has been the dividing up of my field into five sections, or five churches, and placing pastors over each. Of this you have been previously informed, and the Missionary Herald has informed the community; but you are doubtless anxious to hear of the results of this late movement. Of these I will speak briefly. The five divisions are :

1. Waimea proper, L. Lyons, pastor.
2. Kohala Hema, A. Pali, pastor, (ordained.) 3. Western Hamakua, S. Kukahekahe, pastor, (ordained.) 4. Central Hamakua, P. Kaaekuahiwi, pastor, (not yet ordained.) 5. Eastern Hamakua, S. Kamelamela, pastor, (not yet ordained.)

A. Pali and S. Kukahekahe were ordained and installed over the churches in October. They had been placed over the churches as sub-pastors before; and had labored faithfully, and rendered themselves worthy of taking the responsibility of pastors in full. I am happy to say, they have done and are doing well. No more could have been required of them than they have accomplished. I had some fears at first; was afraid every thing would go down under their administration; that contributions would greatly diminish, God's house be deserted, the churches be scattered, and devastation follow. Especially would this be the case, as I was unable to make my usual tours and exercise a fatherly supervision. But my fears have not been realized. There has been, perhaps, a special providence in my being prevented from visiting the different parts of my field. The Lord has shown that his work can go on without my personal presence. The contributions in South Kohala have been all they would have been had I

been around among the churches, exceeding the sums proposed to be given. Contributions in Hamakua have not been as cheering; but the churches there are waking up, and beginning to do better, both by way of benevolence and of attendance on meetings. With the exception of one small district in Hamakua, there is a very good state of things.

The two ordained pastors have been several times through the whole field, stirring up the churches, administering the Lord's supper, baptizing children, examining candidates, and receiving to the church those who gave evidence of being Christians. I am very much encouraged with the experiment, thus far, of having Hawaiian pastors. My brethren are also much encouraged. We have been too unbelieving, too reluctant to move in the matter. The visit of the Secretary was timely; the results will fill Christendom with joy and rejoicing. We shall forever bless God for disposing you to make this most important visit in your advanced age. I am happy to report that Hawaiian pastors are being multiplied. Only one has fallen, and he professes repentance.

Syria Mission.

TRIPOLI.

(46 m. N. N. E. of Beirut.)

LETTERS FROM MR. POST, APRIL 29,
AND MAY 8, 1865.

THE facts mentioned in these communications, while they will interest the friends of missions, as they do the laborers in Syria, and should stimulate to prayers for the parties concerned, are not developed results, but may be the first springing up of the blade which shall yet produce the full corn in the ear.

New Movement at Safeeta—Its Origin.

There has recently been a movement in the direction of Safeeta (the Castello Bianco of the crusaders,) promising much for the spread of the gospel in a region hitherto quite inaccessible to missionaries. The movement,—though from the

first, I trust, by the Holy Spirit, for the purpose of rousing the minds of the people to a new and better life,—had at the outset a merely worldly cast. There is a governor over the district of Safeeta who has done many things to outrage the people, in the way of unauthorized additions to their taxes, confiscations, and the like, so as to have earned the cordial hatred and fear of all under his power. You are aware that here, in Syria, every thing moves according to sect; so the people imagined that by changing their sect they would get into new relations, have a new governor appointed for them, and terrify all parties by the alliance which they would thus make with a foreign consulate. This thought led them to come to Tripoli, and offer themselves as Protestants, and ask the protection of the American consulate here.

We, of course, lost no time in explaining to them that we are teachers of religion, and have nothing to do with temporalities. I advised them, however, to go to the government office and register themselves as Protestants, if they were indeed minded to be such; one result of which very likely would be that their enemies would dread the English influence, and be careful how they wronged or oppressed them. I also took the opportunity to preach the gospel to them, and show them the spiritual and inward nature of true religion, and the emptiness of mere forms and ceremonies. The whole number of heads of families that came was about sixty, representing nearly five hundred souls.

They then went to our excellent consul, Mr. Yanny, who made an unofficial representation to the Government, begging the favorable attention of the authorities to their claims in reference to changing their religion, and protection from persecution in consequence thereof. I was careful to advise him not to allow his mediation to take an official form, nor in any way to pledge the consulate to their protection and support in matters

of worldly business. The result of our efforts, by the blessing of God, was that the Government received the names and registered them, and in addition to our most sanguine hopes, gave them aid in their worldly matters also.

Progress towards the Light.

During their residence here, I took every occasion to talk to them with the utmost plainness on the nature of true faith, and to urge upon them the importance of the salvation of their souls. They listened with most marked attention, and evidently heard for the first time in their lives, what God had done to save man. Yesterday they were about to start for home, but sent a deputation to ask for books, and a more thorough induction into the new way. I gave them Testaments, Catechisms, and tracts of various kinds. I told them that hereafter they must abandon their custom of working on Sunday, and confine their occupations on that day to works of necessity and mercy, acts of religious devotion, and the seeking of improvement to their souls. They asked if they might not feed their silk worms, as they would not thrive if left till Monday. I told them that was not only proper but necessary, and gave them a talk on the Christian's idea of the sacred day.

They asked for our book of prayers. I explained that God is our father, and that whatever we ask of him he is more than ready to hear and answer; that he does not wish eloquence from us, or any thing more effective than a simple statement of our wants and desires. So they continued to ask and I to answer questions that a simple child among us would smile to hear. It was the first dawn of religious light into darkened souls, which had not yet rejoiced in the liberty wherewith Christ makes us free.

I am aware that movements with such an origin are very likely to result in a relapse, but from the evident hold which the religious aspect of the case finally took upon their minds, and their readi-

ness to ask for Testaments and books, and their eagerness to know how we serve God, I have a strong hope that they will be brought to a saving knowledge of the truth; the more so as they have a feeling of gratitude to us for having exerted ourselves in their behalf.

Mr. Jessup is at present in Hums, to superintend the organization of a church there, and I cannot as yet go to Safeeta to "teach them the way of God more perfectly." But I am only waiting for an opportunity to go, and try to plant more deeply the seed which as yet lies on the wayside, and may be plucked away by the birds.

The Place Important.

If, according to our hopes, the gospel should gain entrance into Safeeta, the influence would not easily be estimated. The whole region is new to the labors of Protestant missionaries, and is very populous and fertile. It, moreover, borders on the Nusaireyeh, and offers a most favorable means of reaching a hitherto unevangelized race. I neglected to say, that among the names handed to me were those of one hundred and fifty of this strange people. There was a respectable contingent of them in the deputation that came, and this number are, in so far, committed to the entrance of the gospel among them. This movement is therefore entitled to the most earnest prayers of God's people in America.

Mr. Post also mentions, as an incident in which some interest is felt, that the son of a distinguished and learned member of the Greek church, who was killed in the massacre at Damascus, recently entered a monastery, alleging as a reason, a troubled conscience seeking rest. Not finding this rest, and hearing of the missionaries, he went to them to ask counsel and to seek admission to the school at Abeih. Mr. Calhoun had advised him to wait, and test his own convictions. "What may come of the case remains to be seen."

Another Visit to Safeeta—The Place.

In a later communication, dated May 8, Mr. Post reports another visit to Safeeta,

where, he says, all arrangements with the government "have come about in a way which we could not have anticipated, and with a wonderful result in opening the door for Christian teaching." After referring to his former letter and these civil arrangements, he writes:

I have just returned from a visit to the village. It is a beautiful town, built on three conical hills, in the lower slopes of the Nusairy mountains. On the centre of the three hills is an ancient castle, known in the middle ages as Castello Bianco, bearing evident marks of having been at least remodeled by the Crusaders. The foundations are of the beveled stones, which are looked upon as characteristic of Phœnician and Canaanite architecture, and are very extensive. In fact, the summit of the central hill is everywhere channeled with the vaults of the old fortress, now laid open by the falling away of the outer walls, down the steep sides of the mountain. The outworks and bastions are many of them hollowed out by the removal of the rubble, formerly put in to fill behind the facing of squared stones, and are now used for dwellings by the wretched people. The tower itself is built with three stories, and has, within, a very large, fine chapel, which is now used as the principal Greek church.

Improved Civil Condition.

I found the people rejoicing in their emancipation from the tyrannical family that has long lorded it over all this region, and been a means of degradation and misery to them beyond anything except actual slavery. The principal man of the sect of Protestants informed me that he had been more than once tied up and publicly beaten by irresponsible men of that wicked family, and without accusation or defense. These days, thank God, seem to have passed. The sheikh is now acknowledged as the lawful representative of the community, and his people have the privileges of subjects of the Sultan allowed them. While I

was there, an occurrence took place which completely settled, in the minds of the members of that race of tax gatherers, that their day was gone. * *

Religious Prospects.

But I am glad to turn to the more spiritual aspects of the case. The people whose aims were clearly and purely temporal at first, are now open to the preaching of the gospel. I had audiences of one hundred and fifty, men, women and children, every night, listening with most profound and reverent attention to sounds which they had never heard before. I taught them hymns, and heard them repeat passages of Scripture and answer religious questions. On Sunday they commenced coming at five, A. M., and kept pouring in upon me all day, from that early hour until ten, P. M.,—just allowing me to eat between times, and not even leaving the room while I did that. Our large meetings were held under the sky, in the evenings, by the light of the moon generally, as an open light would not continue burning in the wind, and we had no lantern. A most interesting feature was the number of women in the audiences, an exceptional thing in all new religious movements in Syria.

We have opened a school, under the auspices of Asaad el Kondeluft, our excellent young colporter. He is also to act as evangelist for the summer. The movement seems to be destined to be much more extensive than we at first supposed. There is a stirring in all the province of Safeeta, and those adjacent. While I was there, two horsemen came in from distant villages, to inquire about the new faith and sect. Doubtless their motives are worldly, but God will use this worldly policy to confound the wicked, and then cause it to glorify his great name. Great efforts have been made to bribe the Protestants back, but they are sensible of the advantages of their position and refuse to return. Moreover, not a few of them

are having their eyes opened to the truth as it is in Jesus. There is strong hope of seven or eight of the young men, that the Spirit is touching their hearts. Doubtless there will come here, as elsewhere, a sifting time; but I think we may fairly count, that there is much wheat in that region for the garner of the Lord.

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### LETTER FROM MR. SAMUEL JESSUP, JUNE 20, 1865.

MR. JESSUP writes that the state of things at Tripoli continues to be interesting, and that the people of Bano, who drove the helper from that place last winter, have been so "thoroughly frightened" by the Government that they are now very civil, so that the way seems opened for more effort there.

### *Hums—Church Organized and Pastor Installed.*

From Hums he also reports good things. He had just returned from a visit there, the object of which was to organize a church. Eight persons were admitted, after full and quite satisfactory examination. He writes:

The day of the establishment of the church will be long remembered in Hums. These eight men stood up in the presence of a large assembly, and assented to the articles of faith, covenanted with each other before God, and partook of the communion, which now for the first time was publicly administered by Protestants in Hums. The little church then made out a call to Suleeba Jerwan, our only ordained native minister, which he gladly accepted. Mr. Calhoun and Dr. Post have just been there to install him as pastor, and had a very pleasant time. This is a step in the right direction. The people are very earnest in all they do. When they objected to Suleeba a year ago, it was with the hope of getting a foreign missionary to live among them; but they now say they are learning to love and respect their pastor, who has been virtually such to them for six months past.

There are now eight other men applying for church membership, who will be

received this summer. These, with the four in Tripoli, will make the church of Tripoli and Hums number twenty members.

*Prospect as to Self-support.*

All the Protestant community in Hums are very poor, depending on their daily wages for support—the greater part of them being silk weavers and shoemakers. They will be able, at present, to pay only a portion of their pastor's salary, but they are willing to give to the extent of their ability. I am not without hope that soon the Board will be relieved of the support of this pastor. The community have been in the habit of giving a little for the support of their teacher, and also of sending out those who could go on short missionary tours among the villages, thus spreading the light they have received. They are now supporting a teacher in Safeeta for a month. At present, their great need is a church building, but it is not possible for them yet to build or buy one.

Since the establishment of the church, there is a prospect of many more people coming out from the Greek sect and embracing the truth. Sheik Mustafa,—a Moslem of whom I wrote a year ago, as being so severely beaten for coming to the meetings of the Protestants,—has recently barely escaped imprisonment for public discussions on behalf of the Protestants, declaring that there is no salvation out of Christ.

There is much encouragement in the region round about Hums and Hamath. We ought to have the means of sending a man there regularly, to stay a few weeks each time. There are no Protestants in Hamath, but some families have learned enough from Hums to make them uneasy where they are. They are principally "Syrians," or of the Jacobite Syriac church, using the Syrian Testament. We are trying to get a place for the sale of books, thus putting in an entering wedge.

*The Movement at Safeeta.*

Dr. Post has written you about the new and interesting work in Safeeta, where there are about three hundred new Protestants. We have sent them our only available native helper, and must trust to the churches to increase their contributions enough for his support. Here are several hundred people suddenly leaping out of the Greek and Nusaireyeh religions, and asking us to teach them and preach to them. They beset us day and night until we gave them a man who teaches the children by day and the men in the evening. This community is in a fire of persecution, and they are not yet well enough acquainted with the truth to bear much for its sake. They of course look for Government protection, which they find it difficult always to get. But we trust the Lord will use this opening for the thorough introduction of the gospel into a hitherto entirely new field. Pray for them, that they may be true Christians.

*Other Openings—Help Needed—Schools.*

Turning to the south, we find also growing interest. Nearly twenty persons in the village of Ghezzooz have petitioned us to open a school for their children. I have just been there, and arranged to employ a young man from Abeih seminary, giving him a small salary, hoping it may be supplemented by the people, though they are not yet prepared to pay for their education. We need the agency of common schools taught by pious young men. *We can get the men if we can get the money to support them.* Will not the churches give us more means? Our field is comparatively new, but very encouraging. Christian people at home may be sure that it will pay, abundantly, if they will support a few young men as teachers in these parts. They may reap a harvest of souls.

The girls' school in Hums is very flourishing, having about forty-five pupils, and has been the means of obliging the

Greeks to open a school also. The boys' school in Tripoli we believe will prove a success.

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 BEIRUT.

LETTER FROM MR. H. H. JESSUP, MAY 25, 1865.

THE first pages of this communication relate to matters which have been noticed before, and in regard to which readers will be glad to obtain the information now given; while the statements respecting a call for the Scriptures and other books are of much interest.

The Persecuted Mohammedans.

In my letter of March 14, I spoke of the Damascus Mohammedan who had been imprisoned in this city. It is now ascertained that there were two distinct individuals, Moslems, who became Christians in Damascus. The first, Mesaud, is from one of the highest families in Damascus. . . . He visited Abeih, and our brethren, Calhoun and Bird, became much interested in him. His knowledge of the Scriptures was remarkable. After a few days they gave him a letter to me, and on Wednesday, February 8, he came down to Beirut to see me. That same day I went to Abeih, and passed him on the road, without recognizing him. On Saturday, I made inquiry for him in Beirut, but could hear nothing of him. The next day, February 12, we were informed that a Damascus Mohammedan, who had turned Christian, had been brought into Beirut handcuffed, and was in chains in the government barracks. We naturally supposed that it must be the same man, Mesaud, who brought the letter from Abeih and never delivered it; but subsequent inquiry proves that the man imprisoned was another Damascus Moslem, named Ibn el-Jebban, who was accused of having apostatized from the faith, was summoned before the Pasha, and finally sent off to Beirut, en route for Constantinople. It was not a little remarkable that he should have been imprisoned in Beirut

at the very time when we were looking for the other Moslem, Mesaud; and still more remarkable is the impenetrable mystery which hangs over the fate of both of them. About the middle of March, a Mohammedan of Beirut called at the American Press, and stated that the man in prison for apostasy had been *put to death in the night*. Others said he had been sent off to Constantinople by a Turkish steamer. Since then, several persons, of different sects, have told us, privately, that the man Ibn el-Jebban *was put to death*. But whether put to death or exiled, the principles of religious toleration have been grossly violated. . . . *Not one word has been heard of Mesaud* from that time to this,—more than three months.

The Lost Child Recovered.

The little girl who was seized by the papists and thrust into the institution of the Sisters of Charity, at Beirut, has been released. The credit is due to His Excellency Daoud Pasha, and to the new French Consul, who proves to be a man of liberal views.

Demand for the Scriptures.

Never before has there been such a demand as now, for Bibles and religious books in Arabic. The cry comes from every quarter, "Send on the new Arabic Bible." "Send on religious books." "What new books are you printing?" Many books are out of print, and though our press is taxed to its utmost capacity, printing the pocket Bible and other books, we cannot possibly meet the demand. The door is open, and Christian literature should be multiplied and scattered abroad. We have just sent a box of Arabic Testaments to Adin, on the Red Sea, for distribution under the auspices of the Bombay agency of the British and Foreign Bible Society, in Southern Arabia and Muscat.

We see, every day, the necessity of electrotyping the Arabic Scriptures. The Reference Bible is now in the hands

of the binder, and yet so large and numerous are the orders for it, that the edition of 3,000 will probably be exhausted before Dr. Van Dyck begins his work in New York.

Dr. Van Dyck has made an estimate of the working capacity of the press in Beirut, and of the probable time required to supply every person of the one hundred and twenty millions of the Arabic speaking race with a copy of the Scriptures. The sixteen workmen in the Beirut press can print an edition of 10,000 Bibles in six months, or 20,000 a year. At that rate it would require *six thousand years* to supply the Arab race. Giving one copy to every family of five persons, it would require twelve hundred years. With the electrotype plates, the Bible Society in New York may be able to print in a year two hundred thousand Bibles, and would not be able to supply the Arab race in less than *six hundred years*. Surely there is room enough for all the presses of all the Bible Societies in this great field.

The addition of three persons to the church, by profession, on the first Sabbath in May, is mentioned; and Mr. Jessup dwells somewhat upon the reduced strength of the mission, and the immediate and urgent need of reinforcement.

Eastern Turkey Mission.

K H A R P O O T.

(About 175 miles South of Trebizond.)

LETTERS FROM MR. WHEELER, MAY 13, AND JUNE 20, 1865.

TAKING the opportunity when "weary and worn in body, by the labors and excitements of the week, but more joyful in spirit than ever before," Mr. Wheeler, in his first letter, presents some retrospect of the past, in contrast with the present, at that mission station. He remarks, "We think we see that we have passed a crisis in our work, which opens to a future of still more heart-cheering promise."

A Week of Labors and Joys.

As if to prepare us for the week's joys and labors, by removing a heavy load of

anxiety from our minds, the last week's mail brought the news, "Richmond taken! Lee whipped and captured! Johnson's army routed! and the doxology sung in Wall street!"—putting us, and the Protestant community, into a fever of gratitude and exultation.

At the church meeting preparatory to the communion, eight members were added to the city church, three of whom hope to be preachers of the gospel; and during the week, with our theological students and a goodly number of "brethren," we visited Hulakegh and Perchenj, forming two churches with 28 members, 11 being newly received, and 6 or 7 intending to enter the theological seminary the coming year.

The Sabbath—Contrast and Joy.

At the Sabbath morning service we were surprised to see about 500 people, twice as many as the usual audience, drawn together by an ordinary Bible lesson; but at the noon concert and the communion service, it reached, by actual count, 420 males and 232 females, exclusive of some fifty small children, who all gave earnest attention through two services of two hours each, and of whom more than 100 were communicants. When we contrasted the state of things now with that of a few years since, we rejoiced as only those can to whom it is given to see such blessed fruit from the good seed sown. A brief retrospect will show the contrast as it struck us.

Retrospect.

In 1857, my brother Allen and myself came here with our families, and began to learn the language; he, a year older than I in the missionary work, then exchanging the Turkish for the Armenian tongue. Mr. Barnum and wife joined us in 1859, Mr. Dunmore having left in 1858. Before our coming, Mr. Dunmore had spent two years here, most of the time entirely alone, and much attention to the truth had been excited; but except in this city, there were scarcely any

visible fruits. Contrary to his own judgment, yielding to the earnest wishes of two clerical travelers, he had thus early formed a small church, more than half of whose members proved to be unrenewed persons. Now, besides those excommunicated and those dismissed to other churches, there are 146 members, nearly all of whom give good evidence of piety; and we shall soon receive twelve more.

In place of the unstable, ragged, unwashed, uncombed and too often disorderly audience, of from 40 to 60, who met in a little, dark, inconvenient hired room, to hear a gospel so literally *free* that even the fire by which they were warmed was fed by the Board, a reliable, really clean, well-dressed and well-behaved audience of 250 now meet regularly in two commodious and pleasant chapels, towards the cost of which they have paid more than \$600 in coin, and all whose incidental expenses, besides more than half the cost of their schools, and \$160 of their pastor's salary, are paid by themselves. With the communities at the out-stations, they have paid during the past year, \$1,224 in coin, towards their own institutions.

Then, there were the feeble beginnings of an evangelical work in two out-stations. Now, in seventeen of the eighteen out-stations occupied, and in two other villages, there is a well begun evangelical work in progress, while the city church has secured a pastor; and three newly formed churches have pastors, whose rent and half of whose salaries, (in one case two-thirds,) they pay. And we hope ere long to organize three or four more churches, and to give them pastors upon the same terms; the condition of forming a church and giving a pastor being, in each case, that the people shall, *at the first*, pay half his salary, and that our aid shall be so decreased from year to year, as to cease entirely in six years.

Then, all our so-called chapels were merely hired rooms. Now, eight out-stations have built or are building con-

venient chapels and pastor's houses, four of them having been paid for chiefly by the people, while two other communities will probably erect chapels this year, chiefly at their own expense.

Then, we had but one reliable helper, and he was wholly untaught except by the Holy Spirit. Now, with the four pastors, (two of whom we shall ordain in a few weeks,) and four licensed preachers, we have, including students of the theological seminary, who spent five months of the year in active labor, a really efficient force of twenty-two helpers, of whom at least twelve more will, as we hope, be ere long pastors of churches. Most of the wives of these twenty-two men, and several other pupils of the female seminary, are more or less efficient as teachers of female schools. About an equal number of pastors, teachers and helpers, male and female, have also gone or are about to go from our seminaries to other mission fields.

Then, the great mass of the people were in the deepest spiritual darkness, no females and not one in fifty of the males knowing how to read. Now, hundreds of women and girls, and thousands of men and boys are intelligent readers of the Scriptures, of which more than 5,000 copies, and 10,000 other books, chiefly religious, have been sold since 1857.

Then, the prevailing idea, not only of the mass of the people, but even of those who professed love for the truth was, that they had nothing to do but to open their mouths and hands for us to fill, and that a great favor was done us in listening to our preaching. The idea of their *paying* for preaching, or laboring to help on the work, except as moved by a mistaken zeal for Protestantism, or as employed by us, entered but few if any minds; and our first efforts to excite a correct feeling, and secure the partial support of preachers and teachers from the people, met with quite determined opposition from both parties. "What, shall we become beggars!" was the exclamation of all our helpers, when we

first informed them that henceforth a part of their support must come from the people. And even the truly excellent and Christian pastor of the city church, no longer ago than 1862, was deeply offended at our efforts to get an additional share of his salary from his people. Now, all that has passed, and while, perhaps, the preachers are as proud and the people nearly as covetous as before, they both covet the pride of position which independence of foreign aid will give them. All our helpers enter heartily into our efforts to make the people do all in their power, and not only the churches, but also communities where no churches have been formed, are generally active and earnest in efforts to give to others the light which they have received. Home Missionary and Bible Societies are formed in this city and at nearly all the out-stations, and on Sabbaths, scores of unpaid laborers go forth in all directions into the whitening harvest field.

As a result of this changed state of things, no efforts of the Turkish Government, or of the Armenian ecclesiastics, have yet succeeded in exciting among the people any general feeling of hostility to us or our work; and while the ecclesiastics are doing their best to hinder us from entering new places, earnest calls for helpers, with offers of partial support, come from places where, two years ago, we could with difficulty have secured the reception of a helper if sent. The mass of the people now feel that Protestantism, instead of being a faith hostile to their own, is only their own purified from its errors; and one of our most violent enemies recently said, "Would that I too could be a Protestant; but I cannot."

As upon the last Sabbath I looked over the large audience, containing representatives from twenty-two cities and villages, in all of which a general gospel work has begun; and as by faith I saw the little circle of some twenty churches which, ere the lapse of ten years, we hope to see about us, each with its own

pastor to break to it the bread of life, and each a centre of light and life amid surrounding darkness and death; and when I contrasted all this now great and prospectively greater work with what appeared eight years ago, I could not refrain from saying to the people, "Did I not think that God has still a good work for me to do among you, I should say, 'Lord, now lettest thou thy servant depart in peace, for my eyes have seen thy salvation.'"

Did time permit, I would like to relate many interesting incidents,—such, e. g., as the offer of the Protestants and some wealthy Armenians in Mezereh to build the city pastor a house, and support him, if he will go and make his home with them. But I stop, with a request that all who rejoice at these victories of king Jesus over the great rebellion, will join us and Wall Street in singing the doxology; and that they will sing with purse in hand, ready to help on the good work.

The following extract from a subsequent letter is of a gratifying character, like other statements which have been published recently respecting the same field, and others in Eastern Turkey. It is, for many reasons, specially encouraging to see evidence of a readiness on the part of new Protestant communities and churches to sustain, as far as may be, their own institutions, and spread the light.

Encouragements—Self-support.

The work, in most parts of our field, never looked so promising as now. We are specially cheered by seeing the "willing mind" which the people show in helping on the good work by their own efforts and contributions. In four out-stations, the people are erecting chapels and parsonages,—in another a chapel, the parsonages being already erected,—in another a parsonage, and in still another they are enlarging and improving their chapel and erecting a school-house, while in this city the work of erecting a parsonage is about to begin. The cost of all these improvements will be about \$2,300, besides a large amount

of labor by the people, and of this we are to pay \$775. It is our special joy, that in so many cases this laboring and giving seems to be from Christian principle, and not from mere enthusiasm, or any other more mistaken motive.

The people in Shukhaji, though very few in number, having undertaken, in 1864, to erect a chapel and parsonage, and having incurred considerable expense in purchasing land and commencing the work, finally lost all through the opposition of the chief Turk of the place. Not disheartened, they this year bought another place, and again began to build; but again the devil was awake, and the Armenians rose in their might to prevent the building of the Protestant place of worship. Having spent several weeks and considerable money in contesting the case, they are at length, as we hope, about to succeed, and erect the building at an expense of about \$250, in gold, of which we have promised \$50. But what most gratifies us is the spirit manifested. A few days since, learning incidentally that one man, who, to get the privilege of sharing in the good work, had at a loss divided the paternal estate with a hostile brother, had already paid \$97 from his own purse, I said to him: "How is this! this is more than your share!" His reply was, "Do not say so. I have given all I have to Christ." In the village of Hoghi, where last year they bought a lot and built a parsonage at the cost of \$143, (in gold,) with \$11 aid from us, they are now building a chapel to cost about as much more, of which we pay \$44. The people are very poor, and, to pay the expense, each man borrows money on interest and gives to the chapel fund, so that the community may not be in debt.

Female School.

I must add a word in regard to the female seminary, which is prospering beyond our previous highest expectations. We owe it to God's special providence that, notwithstanding the disci-

plinings and threatened disaster of early days, all goes on so well. Miss West is doing a work, in training these future pastors' wives, which will amply repay for all the discouragements and losses of past years. Miss Pond, not yet seven months in the land, is very efficient, useful and happy in filling her place in the school. Here in Kharpoot the work is so abundant, pressing and enlivening, that no one with a heart to work can consent to sit idle. Sometimes it seems to us that the Master gives our new comers, to a degree at least, the gift of tongues.

Central Turkey Mission.

(Around the north-east angle of the Mediterranean Sea.)

GENERAL LETTER.

Call for Help.

THE annual meeting of this mission was held at Aintab, closing early in May. The general letter, after mentioning the small number of members who could now be gathered at the meeting—only five—"hardly enough to organize," remarks:

While we are thankful for the arrival of Mr. and Mrs. Adams, we cannot but urge, and that in the most earnest language, the necessity of further reinforcements. Dr. Pratt's temporary absence, and Dr. Nutting's visit to America, [both on account of health,] leave us with only three missionaries, having a full command of the language. Should death, or prostration of strength, contingencies always to be kept in view, diminish our force still further, the work at some of the stations must be wholly neglected, while with our present force, even, it cannot be properly cared for. We have six stations and only five laboring men; Adana is wholly unprovided for; Aleppo needs at least one man; and to put the theological school into operation at Marsh, two men, with full command of the language, are required. Though we have a comparatively large number of native pastors, the presence and influence

of missionaries are needed still, until the relations of pastors and their people to each other are properly understood, and the matter of self-support is placed upon a secure and immovable foundation. Were there an abundance of funds and a good supply of men, in our native land, we should ask for six more men; but in view of the scarcity in these respects, we would be satisfied with four. This is the lowest number with which our work can possibly be properly prosecuted; and we would, in the most urgent tones, ask for them, to be forwarded with the least possible delay. Are there no young men who will come to our aid? Are there none whose love to Christ and his cause will induce them to make the sacrifice of leaving home and friends, to take part with us in this ministry? We can assure them, from experience, that if they enter upon it with all their hearts, it will, with all its trials, be to them most delightful work,—work that will fill them with joy and peace. We wait for a response from some of them.

Review of the Year.

In reviewing the year, while some undesirable things are observed, on the whole there is much to encourage. At most of the stations there has not only been progress, but it has been marked and decided. Additions to the communities and churches have been cheering; and in Oorfa there has existed an unusual state of seriousness, for a considerable period, and many have been inquiring after the way of salvation.

You will rejoice to learn, that a member of the last theological class was settled over the second church in Marash, a few days since, under very favorable circumstances. The first church in that place has just given a call to another member of that class, who spent the last year in labors at Kessab, and we hope it will be accepted by him. Arrangements are also nearly completed for an ordination at Adiaman, and a call from the church at Kessab has recently been ac-

cepted by another of our helpers, thus holding out the prospect of his speedy settlement in that place. When these prospects shall be fully realized, we shall have twelve native pastors within the bounds of our mission. We would be sincerely grateful for the progress made in this direction.

Western Turkey Mission.

ANNUAL MEETING—GENERAL LETTER.

THE mission to Western Turkey held its 25th Annual Meeting at Constantinople, commencing May 22, and closing June 6. Much business was transacted, and there were interruptions,—to attend annual meetings of the Evangelical Alliance and the Constantinople Bible Society, to observe the day of humiliation and prayer on account of the death of President Lincoln, and for the examination and ordination of Prof. H. A. Schauflier, of the Robert College, son of Rev. Dr. Schauflier, who has been appointed a missionary of the Board, and is stationed by the mission at Constantinople, to labor among Mohammedans.

Extracts from that portion of the mission-letter in which the call for a reinforcement of six additional missionaries is presented, have been already published in the Herald for August. But urgent as the need of more missionaries is felt to be, the brethren say, "the need of more native pastors and preachers is yet greater." They deeply feel, therefore, the importance of the theological school at Marsovan, which, yet in its infancy, is believed to be starting upon right principles. At the close of this letter the brethren remark:

It is now a quarter of a century since the first annual meeting of this mission was held. During this period, many faithful missionaries in this land have been called to their rest, and many others have come forth to take the place of those who have fallen. The original mission has become three missions; in the older of the three there are now missionaries laboring especially for the Turks and Bulgarians; native churches have been planted in many towns and villages throughout the country, from Adrianople to Mosul and from Erzroom

to Aintab; and we believe that many native brethren and sisters have died in the faith, and have gone home to glory.

It would not be unprofitable nor uninteresting to enter more fully into a review of these twenty-five years, but this the limits of our letter will not permit. We can only say, briefly, that many mistakes have undoubtedly been made; still, we wonder at what God has accomplished. The experience that has been gained in the practical conduct of missions we consider of the greatest value. The most encouraging of all facts is the extent to which the Bible has gone into circulation and Bible truth has taken hold of the common mind. As we look back, we thank God and take courage; and we desire to give all the glory to the Head of the church, Jesus Christ, our divine Redeemer.

STATION REPORTS.

The reports of the different stations, read at the meeting, present statistics and details of the work for the past year, but most of the more interesting facts have been noticed in letters to the Missionary House, and have already appeared in the Herald. It is therefore thought advisable to present here only a brief abstract of these reports.

Constantinople.

At this station the brethren have gone steadily forward in their work. Reference is made to the closing of the book-store by the police in July, 1864, and the death of Mr. Williams, the Turkish preacher. Mr. Riggs, aided by Mr. Long, of the Methodist mission to the Bulgarians, has completed the revision of the Bulgarian New Testament, and is now engaged upon a second revision of the Old Testament. Mr. Trowbridge is encouraged in his labors for the "bekyars," or floating population of the khans. Mr. Herrick's service for the Turks has been kept up, though for five months after the breaking out of the persecution no Turk was present, and the audience dwindled to ten or twelve, mostly Armenians. During the winter the audience again increased to an average of about 30. There are indications of a spirit of inquiry among Turks, with an increased circulation of tracts prepared for them. At

Yeni Kapoo, the congregation has somewhat increased, (to an average of 84 for the year,) the attendance on the Sabbath school is much larger than in former years, and the day-school has increased from 22 to 48. The congregation at Hasskeyu has been much favored in having their house of worship completed, and the attendance is now 60 or 70. Amicable arrangements have been made by which pastor Simon, of the Pera church, is to aid the missionaries in preaching and other labors, and to be supported in part by funds of the Turkish Missions Aid Society. The affairs of the Protestant civil community are still in a very unhappy state of confusion. Rev. I. G. Bliss, agent of the American Bible Society, continues to render the station very valuable aid, in the care of the book department and tract distribution.

Smyrna.

(About 200 miles S. W. of Constantinople.)

One of the two missionaries at this station, Mr. Van Lennep, was absent about four months of the year, superintending the building of a chapel at his former field, Tocat. A regular service is now maintained at Smyrna in the Armenian language, (Turkish having been the language mainly employed heretofore,) and the congregation has increased, but is still quite small. The average since the first of January has been 32. Some of the Armenians are engaged in an earnest effort to remove the pictures from their church, and a hopeful evangelical element has been infused into the struggle. There is an improved state of feeling among the Protestants—more harmony and brotherly love—and a strong desire on the part of the church to have a native pastor settled over them.

Broosa.

(57 miles S. S. E. of Constantinople.)

In this field the work has been generally prospered, and in some places there has been special religious interest, with a large increase of avowed Protestants. The manifested unfriendliness of Turkish authorities, and the opposition of corrupt ecclesiastics have been made to help on the good work. Efforts have been made by the missionary and native helpers in quite a number of the thirty-one towns and cities in this field containing Armenians. The whole number of Protestants in the field is now 444. The missionary employed 82 days on tours during the year, and a native pastor and preacher spent about half their time laboring away from home. Contributions of native brethren to religious and benevolent purposes amount-

ed to more than \$380. The receipts for books sold were not far from \$300. At Broosa, which is but one of three important centres in this field, the dissensions which have been so trying among the Protestants in years past have disappeared, and "the attitude of other civil communities towards the Protestants is favorable." Interesting statements respecting other places may be found in a letter from Mr. Greene, published in the *Herald* for April last. "The Macedonian cry," the report states, "reaches us from every portion of the field."

Nicomedia.

(55 miles S. S. E. of Constantinople.)

The native pastor of the church in Nicomedia, ordained in September, 1864, and who seems to have been doing a good work, was removed by death in April. The church at Baghchejuk has been without a pastor, but the able and faithful teacher of the school "has rendered valuable aid in the supply of the pulpit." His school—"everything that can be desired, so far as his ability and faithfulness are concerned"—is entirely supported by the people, and the school for girls is still popular and useful. There are several other out-stations, and the missionary and an itinerant helper have repeatedly visited numerous towns and villages. Sales of books have amounted to more than \$200, there is some progress in the way of self-support, and a few persons manifest a truly liberal spirit, giving from principle, and largely according to their means, for various objects.

Marsovan.

(About 350 miles E. of Constantinople.)

Difficulties and contentions, which were very serious at this station, have now, in great measure, disappeared; the spiritual state of the church is much improved; congregations have increased again, to from 100 to 150; the Sabbath school is flourishing, numbering 90 at the place of worship, while another, mostly of non-Protestant children, in another part of the city, numbers 40. The select girls' school, in charge of a native female, is doing a good work; "at the out-stations there is progress and encouragement;" and "heartly friendliness among the lower and middling classes of Mohammedans." The "preparatory class," of five, gathered in July, 1864, looking forward to the opening of the theological school, conducted and studied well, and made good progress. The first regular term of the school opened in April, with ten students, three of

whom soon left. Six of those who remain design taking the regular course of four years' study. This school is yet in its infancy; and the report of the female boarding school for the year "is one of plans and purposes rather than of work done." Miss Fritcher, who is to be the principal, and Miss West, were at Kharpoot during most of the year, filling the vacancy there, occasioned by the failure of Miss Babcock's health and her return to the United States.

Cesarea.

(376 miles E. S. E. of Constantinople.)

"Peace, and some degree of prosperity," are spoken of here. Mr. and Mrs. Giles joined the station in November, 1864, and are making good progress in the language. Seven persons were added by profession to the church at Cesarea, and four to that at Yozgat during the year. The latter church is still in a very unhappy condition, with "coldness among brethren, self-confidence in some members, jealousy in others, and a general lack of confidence in their teacher." There are seven congregations in this station field, and religious services are well attended. Eight Sabbath schools report an average aggregate attendance of 356. Nine common schools have about 320 pupils. The progress of the people in the matter of self-support is gratifying, the amount contributed for various purposes having been in 1861, \$145; in 1862, \$292; in 1863, \$232; and in 1864, \$362. Books were sold during the year to the amount of \$289.44 (Spanish). Some new fields are referred to as opening with promise, and there are signs of good among Moslems.

Sivas.

(About 400 miles S. of E. from Constantinople.)

The year has been one of trial to the missionaries here, one family having lost a dear child by death, and another being constrained, by failing health, for a time at least, to relinquish missionary work. But, meantime, labor has not been in vain. There have been "no quarrels among native brethren," as in previous years; seven persons were added to the church, (four by profession); the average congregation has been fifty; and a chapel is building. The work at out-stations would seem to have been much as usual; nine helpers are employed; an interesting opening seems more and more presented among the Koords, if there were men and means to prosecute the work; and it is said, "from the villages throughout the field the most encouraging reports reach us. Everywhere our helpers are most cordially welcomed."

Adrianople.

(European Turkey. 137 miles W. N. W. of Constantinople.)

This station, without a missionary most the year, is now occupied by Mr. Ball. Until November, the brethren were without a preacher, but did not forsake their meetings, which were conducted by the deacon, who is also teacher and bookseller. In November, a native preacher, Baron Muggerdich, went there from Constantinople, and "labored with zeal and acceptance till near the close of April." There seems to have been steady progress during this time, with some cases of hopeful conversion. The congregation numbers about fifty; there are ten or twelve children in the school; and Mr. Ball, on entering the field, reports that he finds before him "a wide and open door of usefulness," with much to encourage.

Eski Zagra.

(European Turkey. 200 miles N. W. of Constantinople.)

Here the missionary "has been at length permitted to hear from Bulgarian lips words which seem to show that they have been taught of God." The Armenian colporter has labored with his accustomed earnestness and success. The Sabbath congregation is still quite small, but larger than in previous years; three young men meet the missionary three times a week, for theological instruction; and "the Lord has continued to favor the school," (for girls,) in which there are now twenty-seven pupils, in some of whom, it is hoped there has been "a real work of grace." "The present state of the school is deeply interesting."

Sophia.

(320 miles W. N. W. of Constantinople.)

Some interest is reported, on the part of a few young men at Berkovtza, fourteen hours

north of Sophia. There has also been interest at Sophia, especially in the family of a priest, now deceased. Two helpers, (colporters,) have been admitted to Christian fellowship, and one or two other persons are thought to give some evidence of piety. But very few attend the Sabbath services. The work at Samokave "has made considerable progress," and in other places in the field there are individuals who manifest some interest in the truth, and an inquiring state of mind respecting the errors and corruptions of their own churches. The missionary believes that much good might be accomplished by the circulation of tracts and books of the right character, if they were to be had more freely.

Philippopolis.

(225 miles W. N. W. of Constantinople.)

Very few persons here attend upon Protestant religious services, except students in the mission school. 470 copies of Bulgarian scriptures, 938 other books, and 5,393 tracts have been put in circulation, mostly by sale. But the more special mission work has been in the school for young men, (which had, when the report was written, fourteen pupils,) and in touring. The students have made "good improvement in mental and moral character," have manifested a good degree of religious feeling and principle, a spirit of benevolence, and a readiness to make effort for the good of others, which are encouraging. During vacation, six of them were employed as colporters. Nearly all the older students "seem ready to take their stand on the Bible, and do not fear the name of Protestant." Upon mission tours, the brethren have found intercourse with the people increasingly free, and it is thought that "God has been breaking down barriers, and preparing all classes to receive the truths of the gospel."

MISCELLANIES.

LARGE MISSIONARY CONVENTIONS.

It is a cheering fact that immense missionary meetings are becoming somewhat common in different parts of Continental Europe. Larger than any anniversaries held in Exeter Hall, and larger than the most crowded assemblies of the American Board, are the convocations held in Switzerland, Holland, &c. The Christian

Work for August has a communication, describing the jubilee of the Basle Missionary Society, the most efficient and successful of all the organizations in the interest of the heathen, which the Continent has ever known. After saying that the receipts exceeded 700,000 francs, the writer makes the following instructive statement: "A thing perhaps still more

gratifying than the prosperity which it enjoys, and the success which God allows to the labors of its missionaries, is the Christian interest which it exercises amongst our populations, as well in Switzerland as in the parts of Germany near Basle, that is Wurtemberg, and the Grand Duchy of Baden. You would not believe with what zeal and what love the inhabitants of the last-named countries have taken to the Basle Institute, what considerable sums they have, notwithstanding their poverty, contributed to it, and to what an extent they have interested themselves in the smallest details of the work. Hence it was by thousands that they came to the festival, filling the whole town, resigning themselves to their inability to find room in the assemblies even at the cathedral, and coming together in the streets and in the walks to listen to that which was told them by those who had had the happiness to get in and to hear."

Still more remarkable is the account of the Evangelical Netherlands Missionary Festival, which the same number of the Christian Work contains. It was held, July 6, in the woods of Maarsbergen, near the railway which runs from Utrecht to Arnheim. "The weather was most favorable, and the gathering is computed to have numbered from 10,000 to 12,000 persons. Special trains left Rotterdam, and Amsterdam, and other large towns of the Netherlands early in the morning, some of them conveying upwards of one thousand passengers to the Festival. The scene of the gathering was a gently rising ground covered with fir-trees, whose shade from the bright sun was as necessary as it was grateful. The aggregate meeting commenced at 10.30 A. M. A temporary rostrum was erected, commanding a good view of the people, around which a small space was inclosed for reserved seats; and on the left hand of the speakers was a gallery occupied by the band that led the singing. The President (Pasteur O. G. Heldring) commenced by giving out Psalm *xviii.* 1, 2, and then delivered with much force the inaugural address. Pasteur M. Cohen Stuart, of Rotterdam (the Secretary) introduced the deputations from England and Scotland. Rev. C. K. Alford, as a

deputation from the Church Missionary Society, addressed the meeting, (Pasteur Stuart at intervals interpreting, as not more than a third of the assembly understood English.) He assured the meeting of the catholic spirit of the Church Missionary Society, and offered the conference its salutation. The object of Christian missions was the proclamation to the nations of the message of grace as revealed in Holy Scripture. The message was fully unfolded (Christ, God and man; the Lamb of God; the One Mediator; the Dispenser of the Spirit, &c.) as the basis of all missionary union. The messengers were next alluded to, especially the continental supply, in such missionaries as Hinderer, Rebmann, Leupolt, &c. The deputation concluded by urging on the meeting the spiritual nature of the work, and especially on the pastors present the exhortation of Bishop Crowther to the native clergy of Sierra Leone—that they themselves cultivate a missionary spirit, and encourage it among their flocks. Dr. Duff spoke as the representative of the Free Church of Scotland. He re-affirmed with great force and precision the doctrinal statements of the preceding speaker, referred to his own missionary experience in India, and while he showed how much yet remained to be done, combated the statements of a continental reviewer, who had cast aspersions on missionary work. He spoke of the conversion of high-caste Brahmins, and bore a faithful and powerful testimony against modern rationalism, describing it as the same enemy at home he had for years been fighting abroad. In Africa he had seen and conversed with the Zulu who had perverted Dr. Colenso, and expressed it as his opinion that he had only been made a tool of by the Bishop. Dr. Duff concluded with a heart-stirring appeal on behalf of missionary effort. A German missionary next addressed the assembly. In the afternoon the aggregate meeting of the morning was broken up into smaller assemblies. Rostrums were erected in convenient localities, from one of which the claims of Israel were advocated by Dr. A. Capadose and the missionary Schlitt; from a second, Asia, *e. g.*, Java, and the Karens; from a third, Africa, *e. g.*, Capeland and Sierra Leone; from a fourth,

America, *e. g.*, Surinam; from a fifth, Australasia, *e. g.*, New Zealand; and from a sixth, Europe, *e. g.*, Turkey and Lapland. Collections were made in behalf of missions, and the devotional spirit which appeared to animate the various groups and the whole assembly betokened a large revival of real religion among the people. This annual festival was the third of its kind. The locality is changed every year, and the great interest awakened was manifest in the multitude attracted."

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#### CHRISTIAN EDUCATION IN INDIA.

Mr. BALLANTINE, of Ahmednuggur, reporting for the year 1864, speaks of the examination of the girls' school, which was attended by many natives, and to show the influence of that examination, and of other educational and mission work on native mind, he sends extracts from a communication published in a native newspaper. He remarks: The writer, a native gentleman of the highest caste, holding the place of Assistant Judge at Ahmednuggur, and the first native who has risen to that post in the service of Government in this country, endeavoring to account for the progress of Christianity here, says: "The Mahars, by becoming Christians, see that their daughters and sons are educated and elevated; that they obtain favor and support from the great, and are employed as teachers and in other ways by which they acquire money, and thus they obtain what they have long desired, a competency as long as they live. The boys and girls now receive an education which the boys and girls of Jaghiredars, [land owners and village owners,] and Joshees, of Koolkumees and Pateels, [the highest officers of villages,] of the very towns to which these Mahars originally belonged, do not receive. The son and daughter of the Jaghiredar must hide their faces for shame when they see the son and daughter of the very Mahar [lowest menial servant] of their village far better educated than themselves. The daughters of these Mahars would even put to the blush the wives of our greatest Rajahs. This is the fruit of labor and of industry. \* \* \*

have all been subjected and reduced to the condition of mere puppets and kinglings by these low caste armies of the English, who have been rendered so efficient and powerful by the instruction which they received in military tactics. Yes, the proud Sudars, flaunting their splendid turbans and gold-embroidered dresses, and all the paraphernalia of wealth and state, become objects of contempt before the meanly-dressed Mahar. This is all the fruit of instruction. Let us learn from this that those very Mahars and Mangs, whom we look down upon with contempt, may hereafter become great writers, preachers, clerks and even judges in the courts. There is nothing to prevent this. And just as, formerly, those who called themselves high, were subdued by the low caste armies of the English, so by the influence of education these low caste people may obtain a footing among the so-called high castes, and even become exalted above them.

"We cannot now predict what the result of all these efforts to educate the low castes may be. But this we do say, that if the children of our most distinguished native families were brought face to face with the children of these Mahars and Mangs, they would appear far inferior. So also the wives of our great men, who, like kept animals, have grown fat by their generous diet, and who cover themselves with their gold ornaments, if brought face to face with the daughters of these Mahars, would appear far inferior in excellence. It is unnecessary to add, that the offspring of Mahars, if already so much elevated by education, will hereafter become more and more intelligent and refined. And another thing may be said. Our people may refuse to give attention to this matter, and may utterly despise these Christians because they are few, yet no one can say what the results of this elevation of the Mahars may be, but they will certainly be great. Bajarow would not regard the increasing power of the English army, but when the time of conflict came, he was defeated by it whenever he attempted to oppose it. Thus we think in regard to the Mahars, that the missionaries have delivered them from great degradation, and indeed have, as it were, given them a new birth. Such

"The Sikh and Mohammedan powers,

are the wonderful fruits of laborious effort. Jesus Christ was not born in this country. Here, Ram and Krishna and Dryanoba are renowned. But men have left these gods and heroes of their own land, and have put their faith in the instructions of missionaries, and have begun to worship Jesus Christ and sing his praises. This is certainly no small result of these efforts. Doubtless great labor is necessary to impress Christian sentiments on the minds of Hindoos, and to lead them to abandon all their former views; but it is evident that Christianity is spreading more and more; it has the aid of science, wealth and intelligence, and how can it be otherwise than that it should spread far and wide?

“To extend this religion in our land, some of these missionaries have exerted themselves to the utmost for twenty or thirty years, without interruption; some have grown old in this work; their wives and children are all devoting themselves to the same labors, and thus Christianity has spread and is spreading. And those in this land who are counted as lowest of all, and are thrust outside of the villages, (being not considered pure enough to live within the walls,) have now become great helpers in this work; for the missionaries easily drew them over to their side and gave them the necessary instructions to fit them for efficient service; and they naturally and properly regard the missionaries as their great benefactors. The Mahars look upon the Brahmins and other high castes as their great oppressors, and as anxious to keep them down beneath their feet, and they feel that the missionaries have been sent of God to be their deliverers; and who can deny that they are right in their opinion? Is it not a great favor indeed, that those whose lives were once without any object, who had no hope or ambition of any thing better, who were not, indeed, allowed to live within the walls of villages, and who were thus reckoned in the lowest ranks of the community, should be raised to a level with the highest? \* \* \*

“I beg our countrymen to consider this whole matter, and to apply themselves in earnest to the work of educating their sons and daughters in science and in virtue, and to labor also for the improvement of

the lower classes. But if the higher classes in our country make no efforts to teach their own children, how can we hope they will give attention to those far beneath them.”

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INCREASED COST OF LIVING IN INDIA.

The following extract from a letter dated May 12, 1865, from Messrs. Capron and Chandler, of the Madura mission, brings to view, distinctly, a difficulty now met, and very seriously felt, by our missionaries in many fields, and clearly shows the importance of doing more for their support. They quote the following sentence from a letter to the mission: “If the increase in the cost of needful articles with you is twenty-five per cent, here it is fifty, seventy-five, in many cases a hundred per cent, and sometimes even more,” and say in reply; “Now, so far from the cost of needful articles here being only twenty-five per cent, we wrote in 1863 that it would average nearly fifty per cent, and only arrived at that result by excluding from the estimate, as far as possible, what we hoped was the temporary influence of the American war. If we add this influence of the war upon the price of cotton goods, your account of the rise of prices in America is really inadequate to describe the state of things here two years ago; while, with the exception of cotton goods, the price of almost all needful articles with us is still advancing.

“We have not wished to urge upon you the special influence of the war upon prices here. If we feel that influence, we know that you feel it still more, and that you are prepared to take it into account in making provision for our support. But the circumstances of this country are peculiar, the enormous rise in prices and wages being the consequence of great general prosperity and of the influx of money, which is rapidly diminishing in value. The rise in prices cannot stop but must go on; and though in a time of trouble, when we should have been glad to be silent, we asked for an addition of twenty-five per cent to our salaries, we do not feel that that sum would allow us to labor on with the freedom from pecuniary care, and from debt, of former times. On the contrary,

we fear that the time is near when we shall have to ask for fifty per cent addition, not only to our salaries, but to all your appropriations for our missionary expenditure. But American Christians, who, in defense of the national life, have witnessed the accumulation within four years of a debt of \$2,000,000,000, and who have no other thought than that the debt is to be paid in full, will not falter though the salvation of India should prove more costly than they had anticipated.

"We love our country; and when we hear of its sacrifices we have to reason ourselves out of a feeling that we are not in some way shirking duty by not hastening with our brothers and friends to the front. But if we cannot take our places with them, least of all would we exhibit, at such a time, a love of ease, and unreadiness for self-denial."

AMERICAN AFFAIRS IN PERSIA.

Mr. Rhea, of the Nestorian mission, wrote from Oroomiah, May 31, "The mail received on the 29th instant, brought us full particulars of the fall of Richmond and the surrender of General Lee; the simple announcement of which we had received on the 9th by telegraph to Erzurum, thence by special and swift couriers to Tabreez and Oroomiah. We soon met in a body, in the parlor of Dr. Perkins, and under the old flag flying from the roof, and beautifully unfurled by a breeze sweeping down from the Koordish mountains, we took up your grand chorus of praise. I love to look back of our distinguished civic rulers and our great chieftains, to Him in whose train are the armies of heaven, on whose head are many crowns, on whose vesture is written King of Kings and Lord of Lords, who in righteousness doth judge and make war. These are only a part of *His* embattled hosts; these are the victories of *His* own right arm. I love to look back of the dread 'pomp and circumstance of war.' This clash of arms is only the echo of the grand struggle of ideas. These astounding victories are but the thoughts of Jesus Christ, marching on.

"But a few days elapsed, before another

courier came in with a telegraphic despatch, announcing the assassination of President Lincoln. How it went like an arrow into our very souls! Mr. Lincoln dies, but his proclamation of freedom lives! A glorious martyr, he. Our pure and patriotic Chief Magistrate, (with hundreds of thousands of our heroic officers and soldiers,) has, with his blood, embalmed forever in the heart of the nation his own memory, and the cause of constitutional liberty for all races, in all climes, and to the coming ages. In these four years baptism of *suffering*, culminating in the martyrdom of its chief, shall not our nation rise to the loftiest elements of greatness?"

NEW SUPERSTITION.

In New Zealand, where, by missionary effort, the gospel had obtained great triumphs, the desolating war between the natives and the English Government, of itself a fearful evil, has led many to apostatize from the faith, (though many have stood firm, and the influence of Christianity has been exhibited often in a wonderful manner,) and has also led some to adopt a new superstition, a mixture of ideas derived from Christianity with heathenism, of which the bishop (of the Church of England,) says: "It is a superstition which has sprung up at Taranaki; an effort of Satan to turn to his account the unhappy circumstances of the country. It had its origin from a dreamer of dreams; and it is given out that the angel Gabriel will enable them to overcome all their enemies, and to drive the English from the country. The Virgin Mary also will be their especial protector; and while, in this particular, there is a savour of Roman Catholic leaven, there is also another remarkable point of agreement, for the Bible and other religious books they have received are all to be destroyed. If they go to fight, it is to be under the auspices of Gabriel and the Virgin Mary, but not under Christ." This false religion has not only led away many Maoris from the worship of the true God, but has also—if the last account from New Zealand be true—been permitted to bring a violent death on one of the missionaries, the Rev. C. S.

Volkner, who has been killed by a band of fanatical natives.

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A MERITED TESTIMONIAL.

The Honolulu *Friend* for June, states: "We learn from Mr. McBride, our Minister Resident, that, in accordance with his instructions from Washington, he procured two gold watches, two guns, two silver medals, and a quantity of clothing, to be

presented to those persons at the Marquesas Islands who rescued Mr. Whalon, mate of the *Congress*. The Rev. Mr. Kekaia and the Rev. Mr. Kaukau, Hawaiian missionaries, each received a gold watch. One of the guns was presented to a chief, and the other to a German. The watches were suitably engraved, with an inscription in the Hawaiian language, and presented in the name of President Lincoln."

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MONTHLY SUMMARY.

HOME PROCEEDINGS.

The present financial year of the Board will end soon after this number of the *Herald* shall have reached its destination. In what way it is to end, whether *with* or *without* a serious deficit, it is impossible, at the time when this publication leaves the Missionary House, to conjecture. Some donations have been received within a few days, that are very gratifying; and if the many who have not made their offerings, shall "do likewise," there will be no indebtedness to report at Chicago.

Still there is reason to fear that the large sum (\$135,000) which is needed in August to prevent a debt, will not be obtained. Though the amount received in August, 1864, was \$134,815, the prospect of securing a like amount, the present month, is not altogether satisfactory. *An earnest and united effort is required.* Shall it not be made? Sums remitted immediately on the receipt of this number of the *Herald*, with a request that they may be placed among the August donations, will help to prevent a debt.

It is very desirable that those who are accustomed to make their collections during the first months of the financial year, should bear in mind that there will be abundant occasion, at the proper time, for their generous endeavors. The cost of exchange, though greatly reduced, is still a serious item; and our missions *ought* to receive more liberal appropriations. This is becoming more and more apparent. Let those churches, therefore, which constitute "the advanced guard," remember the injunction, "Let us con-

sider one another, to provoke unto love and to good works."

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MISSIONS OF THE BOARD.

Sandwich Islands.—The letter from Mr. Lyons, (page 261,) presents a very cheering view of the prospective success and usefulness of native pastors. In his field, "they have done and are doing well," his previous fears, that "things would run down," "contributions be diminished," "God's house be deserted," &c. &c., under their administration, are not realized, and he and his brethren are very much encouraged.

Syria.—Letters from Mr. Post, of Tripoli, (page 262,) give particulars of a movement at Safeeta which is thought to promise much for the spread of the gospel in that region. Mr. Samuel Jessup notices the organization of a church and the ordination of a pastor at Hums, where the Protestants now seem united and earnest, so that both there and in the region around, "there is much encouragement," and Mr. Jessup reiterates the call for help, especially for *means* to employ native teachers, &c., saying, "*We can get the men if we can get the money to support them.* Will not the churches give us more means?"

Mr. H. H. Jessup, (page 267,) again notices the case of the persecuted Mohammedans, whose fate is still an unsolved mystery, and states that "never before has there been such a demand as now, for Bibles and religious books in Arabic." In a more recent letter, dated July 8, Mr. Jessup says: "Beirut is almost deserted. A panic, such as I have never seen or heard of, took possession of the people about the

first of July, owing to reports of the ravages of *cholera* in Egypt. Although no case had occurred or has yet occurred in Beirut, a general stampede commenced. Thousands upon thousands of the people, men, women and children, shut up shops and houses, and started for the mountain villages in hot haste. Schools of all kinds were disbanded; silk factories stopped running; and the men of our Press went in a body. A spirit of lying seemed to have entered the people. False reports of numerous, sudden deaths from cholera were spread on every side. Men ran about with blanched faces, trembling for fear, and offering any price for animals to carry them to the mountains. . . . About two thousand refugees from Alexandria have been brought by steamers to Beirut and placed in quarantine. A few have died in the quarantine, but the health of Beirut, thus far, is as good as usual at this season. . . . One can hardly credit the events of the past ten days. The panic came suddenly, and swept the population into the mountains very much as the panic of 1860 swept the mountaineers down to the plain, during the Druze massacres.

"The missionaries are all in Lebanon, and all well as usual. One of the Beirut Mohammedans has turned Christian and has disappeared. So great is the derangement of all business and the dispersion of the people, that the exact fate of the man cannot be ascertained. He was a Mohammedan Sheik, a teacher, and became enlightened by reading a voweled Arabic Testament. His wife first observed his abandonment of Islamism and raised the alarm, and he was hurried off to prison."

Eastern Turkey. — Letters from Mr. Wheeler, of Kharpoot, (page 368,) are very cheering, noticing 19 additions to the churches; the formation of two new churches at out-stations; a congregation, on one Sabbath, of 500 in the morning, and in the afternoon, "420 males and 232 females, exclusive of some fifty small children, who all gave earnest attention through two services of two hours each, and of whom more than 100 were communicants;" a view of progress within eight years which is truly wonderful, and should be read and pondered gratefully;

the prosperity of the female seminary "beyond our highest previous expectations;" and a general aspect of the work "never before so promising."

Central Turkey.—The general letter from this mission (page 271,) states that on a review of the year, matters appear encouraging, and presents a very urgent call for more laborers, a call which should not be disregarded.

The report of the Marash station notices the ordination of a young native pastor over the Second church at Marash, on the 23d of April. The health of the pastor is not good, but he had "won his way to all hearts." The examination, "in the presence of 400 hearers, was perfectly satisfactory," and the ordination service, as the church would not hold the congregation, was held in the court yard of the mission houses, "an audience estimated at more than 2,000 giving most serious and delighted attention to the close." This second church has now 97 members. Within a little more than twelve months previous to the date of the report, 44 members were added to the two churches, which now number in all, 339, of whom 134 are women.

Mr. and Mrs. Adams, who sailed in March last to join this mission, after being detained at Tripoli several weeks by the illness of Mrs. Adams, arrived at Kessab on the 9th of June. In a letter dated July, this brother says: "There is so much to do, and there are so few here to do it, that you may have little fear that we shall be very idle. Six thousand miles makes the indifference we sometimes know of in American churches, respecting our work, appear like a prodigious wonder. How it is consistent with a hope of heaven that is good for anything, is a problem not easily solved we think. . . . I saw enough in Antioch the other day to sadden my heart. . . . There seems, in fact, to be a wide-spread spirit of religious inquiry there. The field is exceedingly white for the harvest, but *who* can go to occupy it? CAN'T you send us just one man for Antioch? . . . It seems to us, that America is to encounter a danger ten-fold greater than that from the rebellion, in her exposure to a spirit of pride and

selfishness towards the rest of the world ; of pride because victory is yours, and selfishness in respect to the salvation of other nations, from the great and crying demand for ministers and missionaries at the South. We trust that every nerve will be strained, by true Christians in the United States, to combat and counteract such a tendency."

Western Turkey.—A brief abstract of station reports may be seen on pages 272-275. The call for reinforcements for this field has been before inserted in the Herald, but an extract from the general letter now given, briefly reviewing the 25 years of the mission history, will be read with interest.

Nestorians.—Mr. Rhea wrote, May 31, that the agent for the Christians, who had of late been making a more decided show of opposition to the mission work,—closing churches against the evangelical party, committing acts of violence on the property of helpers, &c.,—had been suddenly brought to a stand. Some of his misdemeanors have been strongly reported to the government, the Christians whom he was sent to protect have petitioned against him, he was called to answer for the shameful beating of a respectable Armenian, a Russian subject, and the Prince, enraged by his insolence, "reviled him in true Persian style, and threatened to beat him." "Just now he is in great disgrace."

Madura.—Mr. Capron writes, from Mana Madura, that he finds there are many more villages in that field than he supposed, forty within four miles of the station. He is working at great disadvantage for want of catechists. The mission feel the necessity for some new educational measures, by which they may bring forward helpers, and keep pace with the progress of the people and the demands of the time. Mr. Capron remarks: "You can scarcely imagine the rapidity with which India is changing in almost every respect. We must be careful that in this progress we do not lag behind." At Sivagunga, a place in which recent events have given the missionaries new interest, arrangements are in progress for building a nice chapel and stationing a catechist.

Canton.—Letters from this field announce the death, by scalding, of Mr. Vrooman's eldest child, apparently in April. Particulars not received. The health of Mrs. Vrooman was such that Mr. Vrooman felt obliged to go with her to San Francisco. They expected to sail from Hong Kong on the 25th of May. Mrs. Bonney had 40 pupils in her girls' school. Mrs. Vrooman's school, of 14 girls, had been dismissed for the summer.

Fuh-chau.—Mr. Hartwell writes that arrangements have been made with the Methodist mission for some division of the fields of labor in the Fuh-chau Prefecture, giving two districts to each mission ; and he strongly urges a reinforcement for that field. The brethren are having unlooked-for difficulty with the authorities, who refuse to register deeds of the premises purchased by them on South street, in the city, and give possession ; because some of the people object, saying that their occupancy will injure the "good luck" of the city and province, though English missionaries have already two churches on important streets in the city, one on this same South street. No such opposition was anticipated, and the brethren think it very important to secure the place, and not suffer ill-disposed persons to triumph, thus establishing an unhappy precedent.

West Africa.—Mr. Bushnell announces the death, in May, of another native member of the mission church, making nine deaths of church members within little more than a year. He also mentions the sore affliction of the Presbyterian mission at Corisco, by the death of Mr. Paull, a young man of much promise, who joined the mission but about one year previous to his decease.

OTHER MISSIONS.

Jews.—The Secretary of a Committee having charge of an Asylum for Jewish girls, opened last year at St. Petersburg, under protection of the Russian authorities, writes to the London Jews' Society. "The different donations and monthly collections [for the Asylum,] have been wonderfully blessed. More than 120 books

for subscriptions have been distributed, and we have been enabled to cover all the expenses of the first organization and sustenance of our institution. The number of our scholars has greatly increased. We have at present sixty pupils; but though we have been enabled to add a few rooms to our lodging, we are so crowded that we cannot take in more, and only ten of them are staying as boarders at our asylum. The parents have shown us great confidence; their only objection is our food not being prepared according to the Jewish rites. * * * From the South of Russia, where there are thousands of Jews dwelling in almost every town, we have received letters of heart-thrilling interest, telling us of a most wonderful movement going on silently amongst the Jews inhabiting that part of this country."

India.—Mr. Ferguson, of the Chumba mission, (Church of Scotland,) wrote in April last: "Since October 18, 1863, fifty-four persons in all have been baptized, seven of them within the last three weeks, and I hope to baptize five more to-morrow. Such is the hopeful state of things now that the baptismal font is filled with water every Lord's day, and the Lord's Supper is dispensed on the last Sunday of each month."

North West America.—Rev. W. W. Kirkby, of the Church Missionary Society, writes from Fort Simpson, "in the far North-west of British America:" "There are no other evangelical churches within 2,000 miles of us. Not only have we no fellow-laborers near, with whom we might take counsel, or exchange words of comfort and sympathy; we have active enemies around us to oppose. Rome has her agents here—a staff of seven priests, with a bishop at their head, and doing all they can to crush my work. But the natives here, under the sway of Popery, are just as unimpressed with the great truths of religion as they were before the priests came. A religion, therefore, that bears no fruit cannot be from above, neither can it endure. This gives me comfort, and all the opposition that I meet with will not move me, I trust, except to greater prayer and diligence in scattering abroad the precious truth committed to

my care. But I need help. For four years I stood alone, 1,600 miles in advance of our English River Mission. After that a dear brother joined me, just as I had returned home from a most successful missionary tour among the Kutchin Indians of the Youcan, 1,500 miles north-west of this, and 1,000 miles beyond the reach of Rome. My dear brother hastened at once to occupy that spot, and is there now, much blessed in his work. Rome sent one of her priests there last year, but, after remaining nine or ten months, without gaining the ear of a single Indian, he returned, and, I hope, will not venture again. From this you will learn a little of my position here. My nearest brother missionaries are 1,600 miles on the one side, and 1,500 on the other. My little mission stands as a landmark of the gospel of Jesus, in the midst of surrounding heathenism and error."

DEATHS.

At Oroomiah, Persia, May 21, ROBERT LEIGHTON, son of Rev. Samuel A. Rhea, of the Nestorian mission, aged one year and one week.

A letter from Denmark, Iowa, announces the death, at that place, on the 8th of July, of the Rev. JACOB HITCHCOCK, for many years a missionary of the Board among the Cherokee Indians. He had been a "refugee" at Denmark for a year or more, and "is now gathered as a shock of corn fully ripe," in the 73d year of his age.

ANNUAL MEETING.

A notice of the next Annual Meeting of the Board will be found on the last page of the cover of the Herald. It will be seen that the Committee of Arrangements ask the "special attention" of those who expect to be present, on this occasion, to certain "particulars." (See 1 and 2.) Those who have had any experience in making provision for these large assemblies, will fully appreciate *the reasonableness*, and also *the just importance*, of a due observance of these conditions. And all, it is presumed, will be pleased to lessen as much as possible, the burden which of necessity falls upon the Committee.

GRATUITOUS CIRCULATION OF THE HERALD.

Last year the plan of sending the Herald to Honorary Members, gratuitously, was adopted. To avoid *mistakes and waste*, it was proposed to forward it, "for one year, to such members as make application." Changes occasioned by death, removal, &c., cannot be known at the Missionary House, unless they shall be reported. Hence the need of renewing the application annually. If any Honorary Member shall find hereafter that his Herald is discontinued, he may be sure that it will be sent again with pleasure, if he will notify Mr. Durant of his wish to receive it still.

DONATIONS.

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Brunswick, Two sisters, for support of pupil in Miss Rice's sch.	
Orooniah,	18 00
Gorham, Cong. ch. and so. (of wh. fr. E. P. Weston, 30;)	122 60
New Gloucester, A. C. M. Foxcroft,	15 00
North Yarmouth, Ladies,	19 75
Portland, Mrs. Eliphalet Greely,	100 00
Saccarappa, James Haskell,	8 00
West Minot, Rev. H. Ilsley,	10 00—293 35
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. and so. m. c. 16; two friends, to cons. Rev. ALPHA MORTON, West Auburn, H. M. 50;	66 00
Hancock co. Aux. So.	
Castine, Cong. ch. and so. add'l,	14 25
Kennebec co. Conf. of chs.	
Gardiner, Cong. ch. and so. wh. with prev. dona. cons. Rev. A. L. PARK an H. M.	19 00
Hallowell, A lady,	6 00—25 00
Lincoln co. Aux. So.	
Bath, Charles Clapp, Jr., to cons. Mrs. NANCY E. CLAPP an H. M.	100 00
New Castle, 2d cong. ch. and so.	15 00
Phippsburg, Friends,	14 50—129 50
Somerset co. Aux. So.	
Skowhegan, Mrs. E. D.	1 00
Washington co. Aux. So.	
Calais, Cong. ch. and so. m. c.	77 41
Machias, Center st. cong. ch. and so.	26 90—104 31
	633 41

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.	
Jaffrey, 1st cong. ch. and so.	25 00
Westmoreland, Cong. ch. and so. and s. s.	20 00—45 00
Grafton co. Aux. so.	
Hanover, S.	5 00
Lebanon, Cong. ch. and so.	75 00—80 00
Hillsboro' co. Aux. So. Geo. Swain, Tr.	
Amherst, Cong. ch. and so.	57 09
Hollis, do.	40 27
Pelham, Miss A. Cutter,	25 00—122 35
Merrimack co. Aux. So. G. Hutchins, Tr.	
Pittsfield, James R. Thompson,	20 00
Warner, Cong. ch. and so. (of wh. fr. M. D. Wheeler, 5;) 36,40; less exp. and counterfeit, 1,75;	34 65—54 65
Rockingham co. Conf. of chs. F. Grant, Tr.	
Greenland, A friend,	20 00
Kingston, Cong. ch. and so. and s. s.	24 12

North Londonderry, N. D. Fisher to cons. ARMINA E. FISHER an H. M.	100 00—144 12
Strafford Conf. of chs. E. J. Lane, Tr.	
Gilmanton, An honorary member,	10 00
Rochester, Cong. ch. and so.	16 32
Wolfboro', Rev. S. Clark,	3 00—29 32
	475 45

Legacies.—Winchester, Henry Kingman, 5,000; Almira Kingman, 1,000; less tax, 300; by O. Sprague, Ex'r,	5,700 00
	6,175 45

VERMONT.

Addison co. Aux. So. Amos Wilcox, Tr.	
Ripton, Miss S. E. Everett,	10 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Peacham, Cong. ch. and so.	38 00
St. Johnsbury, T. Fairbanks, (special dona.) 500; friends, 300;	
South cong. ch. and so. 41,44;	841 44—879 44
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, 1st Calv. cong. ch. and so. m. c.	14 48
Westford, Samuel Rice,	4 50
Williston, Cong. ch. and so.	33 05—52 03
Franklin co. Aux. So. C. B. Swift, Tr.	
Fairfield, Thomas Morse,	6 00
Georgia, Cong. ch. and so.	18 00
Swanton, H. Stone, 15; Harriet M. Stone, 2; Rev. S. Parmelee's cong. J. Frink, 5;	22 00—46 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Chelsea, Ziba Woodward,	1 00
Newbury, Cong. ch. and so.	60 00—61 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Craftsbury, Mrs. D. W. Loomis,	19 70
Rutland co. Aux. So. J. Barrett, Tr.	
Westhaven, Cong. ch. and so.	60 00
Washington co. Aux. So. G. W. Scott, Tr.	
Northfield, Cong. ch. and so.	15 74
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Central cong. ch. and so. m. c.	53 40
Dummerston, Cong. ch. and so. 15,20; m. c. 21;	36 20
Fayetteville, Cong. ch. and so.	6 00
Grafton, do. add'l,	20 00
Putney, Cong. ch. and so.	22 66
Towshend, 1st do.	25 00
W. Brattleboro', Cong. ch. and so.	100 00
Windham, do.	65 00—328 26
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
Gaysville, Rev. T. S. Hubbard, 10; E. McCollum, 1;	11 00
Springfield, A. Woolson, to cons. Mrs. MARY E. WOOLSON, Springfield, and MARIA P. ARMS, Townshend, H. M.	200 00—211 00
	1,683 17
A thank-offering,	25 00
Hyde Park, Cong. ch. and so.	27 82—52 82
	1,735 99

Legacies.—Peacham, Mrs. Lydia C. Shedd, by Ezra Chamberlain, Ex'r,	701 53
St. Johnsbury, Erastus Fairbanks, by H. Fairbanks, Ex'r,	500 00
West Brattleboro', S. Dunklee, (bal.) by C. Jacobs, Ex'r,	35 35-1,236 88
	2,972 87

MASSACHUSETTS.

Barnstable co. Aux. so.	
Centreville, Cong. ch. and so. wh. with prev. dona. cons. Rev. E. P. STONE an H. M.	40 00
Truro, 1st cong. ch. and so.	25 00—65 00
Berkshire co. Aux. So. James Sedgwick, Tr.	
Hinsdale, Cong. ch. and so. coll. 168; m. c. 75,93;	243 93

North Adams, H. E. M	7 00		
South Egremont, Cong. ch. and so.	20 00		
Stockbridge, Mrs. C. S. DeForest,	10 00		
Williamstown, Williams College,	301 48—582 41		
Boston, Of wh. from Homer Bartlett, (ad'l)			
50; Mrs. L. F. Bartlett, (ad'l) 50; a friend, 50; do. 2, 30; do. 3; Mrs. Sarah B. Putnam, 10;	3,343 97		
Brookfield Asso. W. Hyde, Tr.			
Brimfield, Cong. ch. and so. (bal.)	2 25		
Dana, Cong. ch. and so.	6 74		
Hardwick, Cong. ch. and so. (bal.)	13 00		
Monson, Rev. D. N. Coburn,	10 09		
North Brookfield, Persis Howe,	5 00		
Ware, Orrin Sage, 500; Mrs. C. McClintock, 4,25:	504 25		
	541 24		
Less bal. printing bill,	27 44—513 80		
Essex co. Aux. so.			
Andover, Theo. sem. ch. and so. m. c. 112; S. K. 10;	123 00		
Lawrence, A friend,	10 00		
Lynn, 1st cong. ch. and so. m. c.	106 17—238 17		
Essex co. North Aux. So. William Thurston, Tr.			
Amesbury and Salisbury Mills Vil. Cong. ch. and so. (special dona.)	62 25		
Newburyport, Mrs. S. W. Hale,	100 00—162 25		
Essex co. South Aux. So. C. M. Richardson, Tr.			
Gloucester, Evan. cong. ch. and so. 238,52; prem. on \$1 gold, 41c.;	298 93		
Lanesville, Ortho. cong. ch. and so. 10,69; a friend, 10;	20 60		
Lynnfield Centre, Evan. cong. ch. and so.	22 73—272 26		
Franklin co. Aux. So. L. Merriam, Tr.			
Ashfield, 1st cong. ch. and so.	25 00		
Conway, Cong. ch. and so. m. c.	12 64		
Deerfield, A. C. Williams,	1 00		
Greenfield, A friend,	5 00		
Montague, 2d cong. ch. and so. m. c.	43 00		
Sunderland, Cong. ch. and so. 100; a friend, by hand of R. D. Fish, 12,50;	112 50—199 14		
Hampden co. Aux. So. J. C. Bridgman, Tr.			
Agawam, Cong. ch. and so.	65 81		
Bianford, Cong. ch. and so. (ad'l.)	50		
Chicopee, 3d cong. ch. and so. to cons. ROLAND T. OAKES, Mrs. SARAH T. AMES, and Mrs. C. W. COOLEY H. M.	300 00		
Huntington, 2d cong. ch. and so. m. c.	40 80		
Monson, Cong. ch. and so. 147,61; Mrs. E. White, 10;	157 61		
North Wilbraham, Cong. ch. and society,	64 26		
Springfield, North cong. ch. and so. 135,52; Olivet do. do. 42,76;	178 28		
Westfield, 1st cong. ch. and so. 105; m. c. 38; 2d do. 51,86;	194 86		
West Springfield, 1st cong. ch. and so. m. c.	16 54		
Unknown,	24 63-1,043 29		
Hampshire co. Aux. So. S. E. Bridgman, Tr.			
Amherst College, Prof. E. S. Snell, (ad'l.)	10 00		
Cummington, Village cong. ch. and so. 36,96; West cong. ch. and so. 4,30;	41 26		
East Hampton, 1st cong. ch. and so. 45 94			
Florence, A. L. Williston,	100 00		
Granby, Cong. ch. and so. ladies miss. so.	75 45		
Hadley, Russell cong. ch. and so. coll. 70,30; m. c. 90,45; 1st cong. ch. and so. m. c. 44,90;	205 65		
Northampton, 1st cong. ch. and so. 1,006,94; m. c. 296,05; Edwards cong. ch. and so. 230,39; m. c. 52,25, to cons. A. J. LINCOLN an H. M.; Nath'l Sears, 20; Mrs. Margaret Hall, 20; C. E. L. 1; 1,626 63			
North Hadley, 2d cong. ch. and so. 2; m. c. 19;	21 00		
Southampton, D. B. Phelps,	10 00		
South Hadley, Pupils in Mt. Holyoke sem.	15 00		
Westhampton, 1st cong. ch. and so. to cons. Z. S. CLARK an H. M.	117 07		
Williamsburgh, Cong. ch. and so.	227 25		
	2,495 25		
Less counterfeit,	75-2,494 50		
Middlesex co.			
Cambridgeport, Stearns chapel, m. c.	4 18		
East Cambridge, Evan. cong. ch. and so. m. c.	10 86		
Grantville, Cong. ch. and so. coll. 94,41; m. c. 24,87, to cons. D. D. DANA an H. M.	119 28		
Lowell, Kirk st. cong. ch. and so. (of wh. from C. F. Battles to cons. MARY F. BATTLES an H. M. 100; W. S. Southworth, to cons. Mrs. J. K. S. HORROBIN an H. M. 109; S. W. Stickney, to cons. Miss S. E. HALE, Salem, Mass., an H. M. 100;) 825,50; Sarah V. Hosmer, for Ra Sheed, at Abeih, Syria, 50;	875 50		
Malden, B., a thank-offering, 10; a friend, 3;	13 00		
South Reading, 1st cong. ch. and so. (ad'l) 262,37; m. c. 45,73; (less 3;)	305 10-1,327 92		
Middlesex Union.			
Groton, Union cong. ch. and so. 103,55; m. c. 44; less c'ft 50c.;	147 05		
Lancaster, Mrs. M. K. Jones,	5 00		
Townsend, A thank-offering,	3 00		
Westford, Joel A. Fletcher,	5 00—160 05		
Norfolk co. Aux. so.			
Dedham, A friend,	15 00		
Dorchester, 2d cong. ch. and so. gent. 516,50; ladies, 477,55, (less c'ft 50c.); m. c. 58,40; A. W. and L. C. Clapp, 2;	1,053 95		
Medway, Village cong. ch. and so. (ad'l.)	3 00		
Roxbury, Vine st. cong. ch. and so. m. c. 36; Eliot do. do. do. 16,98;	52 98		
South Dedham, Cong. ch. and so.	64 00		
Stoughton, 1st cong. ch. and so. m. c.	85 00		
West Medway, Cong. ch. and so.	76 80		
West Roxbury, South evan. cong. ch. and so. m. c.	39 68-1,390 41		
Old Colony Aux. So.			
Middleboro', 1st cong. ch. and so. m. c.	18 41		
Palestine Miss. So. E. Aiden, Tr.			
A thank-offering for peace from an invalid mother,	5 00		
Braintree, South cong. ch. and so. m. c.	3 01		
Bridgewater, G. H. Martin,	5 00		
Cohasset, Beech Woods, Evan. Union ch. and so. m. c.	10 00		
Hanson, Cong. ch. and so.	9 50—32 51		
Taunton and vic. Aux. so.			
Fall River, Richard Borden,	500 00		
Mansfield, Ortho. cong. ch. and so.	7 20		
Norton, Wheaton fem. sem. m. c.	15 00—522 20		
Worcester co. North, C. Sanderson, Tr.			
Ashburnham, F.	10 00		
Hubbardston, Hannah Bennett,	10 00		
Petersham, Cong. ch. and so.	13 05		
Southboro', 2d cong. ch. and so. m. c.	2 28—35 33		
Worcester co. Central Asso. E. H. Sanford, Tr.			
Worcester, Union cong. ch. and so. m. c. 238,91; Central cong. ch. and so. m. c. 119,91; a friend, 10;	368 83		
Worcester co. So. Aux. So. W. C. Capron, Tr.			
Upton, Cong. ch. and so.	13 69		
	12,784 13		
Chelsea, Winnisimmet Cong. ch. and so. m. c. 16,46; Miss M. I. Chittenden, 3;	19 46		
Edgartown, C. Coffin,	3 00		
Nantucket, 1st cong. ch. and so. m. c.	8 50—30 96		
	12,815 09		

<i>Legacies.</i> —Deerfield, Mrs. Sidney Benton, through Franklin co. Aux. So.		30 00
Marblehead, William Reed, by H. Hill, Ex'r,		8,000 00
Westminster, Hittie E. M. Jackson, by J. Whitney, Ex'r, Leominster,		22 50-8,052 50
		2,867 59

RHODE ISLAND.

Providence, H. W. WILKINSON to cons. self and Mrs. A. R. WILKINSON, H. M.	200 00
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CONNECTICUT.

Fairfield co. East, Aux. So. Stratford, G. Loomis,	5 00
Fairfield co. West, Aux. So. C. Marvin, Tr. Fairfield, Mrs. Ann Kellogg,	10 00
Hartford co. Aux. So. A. G. Hammond, Agent. Bristol, Miss Beckwith, \$1, silver, prem 3/4c.;	1 30
Bloomfield, Mrs. L. S. Adams,	2 00
Collinsville, Cong. ch. and so.	81 66
East Glastenbury, Cong. ch. and society,	11 74
East Granby, Mrs. D. Skinner,	2 00
East Windsor, Misses S. and L. Wells,	10 00
East Windsor Hill, Rev. Wm. Thompson,	20 00
Hartford, Pearl st. cong. ch. and so. bal. of sub. of Sept. 1864, 500; Centre cong. ch. and so. m. c. 17,42;	517 42
Unionville, Cong. ch. and so.	8 75
West Hartland, do.	10 00
Windsor, 1st cong. ch. and so. 50; Rev. C. H. and Mrs. A. M. Bissell, 10;	60 00—724 87
Litchfield co. Aux. So. G. C. Woodruff, Tr. Barkhamstead, Cong. ch. and so.	15 00
East Canaan, do.	34 19
Watertown, B. DeForest,	100 00—149 19
Middlesex Asso. John Marvin, Tr. Centre Brook, Cong. ch. and so.	50 00
East Hampton, Rev. H. A. Russell, 5; Mrs. S. S. Russell, 5;	10 00
Old Saybrook, Cong. ch. and so. m. c.	50 00—110 00
New Haven City, Aux. So. F. T. Jarman, Agent. Ansonia, 1st cong. ch. and so.	39 00
New Haven, Yale coll. faculty and students, 747,50; m. c. 14,09; Centre cong. ch. a friend, to cons. MARY L. STONE an H. M. 110; a friend, by E. Whitney, 50; Davenport, cong. ch. and so. m. c. 9,71; Mrs. T. Hooker, 10;	941 30—980 30
New Haven co. East, F. T. Jarman, Agent. Branford, Cong. ch. and so.	49 50
East Haven, A friend,	5 00
West Meriden, S. B. Little,	25 00—79 50
New London and vic. and Norwich and vic. L. A. Hyde and C. Butler, Trs. A friend of missions, the 2d dona. of same amount during the year,	500 00
New London, Thomas W. Williams, 200; Henry P. Haven, 200;	400 00
Norwich, 1st cong. ch. and so. m. c. 12,41; Broadway, do. do. m. c. 14,25;	26 66—926 66
Tolland co. Aux. So. E. B. Preston, Tr. Rockville, 1st cong. ch. and so. 25; m. c. 43,10;	68 10
Union, Mrs. Julia A. Walker, to cons. Mrs. L. W. SESSIONS, Binghamton, N. Y., an H. M.,	100 00—168 10
Windham co. Aux. So. Rev. S. G. Willard, Tr. Pomfret, 1st cong. ch. and so. m. c.	45 20
	3,198 82
<i>Legacies.</i> —New Preston, Mrs. Lorana Whiteley, (in part,)	70 00
	3,268 82

NEW YORK.

Geneva and vic. W. H. Smith, Agent. A friend,	10 00
Canoga, Pres. ch.	28 00
	38 00
Less exch.	10—37 90
Monroe co. and vic. E. Ely and Wm. Alling, Agents. Holley, O. C. Bushnell,	10 00
Rochester, Central pres. ch. 319,05; Brick pres. ch. m. c. 7,72;	326 77—336 77
Oneida co. Aux. So. J. E. Warner, Tr. Boonville, Pres. ch. to cons. JAMES WARD an H. M.	100 00
New York and Brooklyn Aux. So., Agency of the Board, Bible House. (Of wh. fr. 3d pres. ch. [Brooklyn,] m. c. 50,06; 3d Av. miss. chapel, 50; John Slade, 200; a friend, to cons. Mrs. S. S. V. BURBANK an H. M. 100; M. D. 20; C. Abernethy, 5; B. B. Yale, 50; F. Bond, 50; L. Atterbury, 25; C. M. Mather, 25;)	631 66
	1,106 33
A friend,	250 00
A missionary's daughter, for Dindigul,	5 00
Amsterdam, Rev. A. L. Chapin, for North China,	20 00
Attica, 1st cong. ch. and so.	50 63
Brasher Falls, Pres. ch. m. c. with prev. dona. to cons. Mrs. LUCILLA B. F. PRATT an H. M.	9 00
Brockport, S. Hubbell,	10 00
Buffalo, A friend,	1,000 00
Castile, Cong. ch. and so. m. c.	16 00
Catskill, Pres. ch. m. c. (of wh. fr. a lady, 5;)	60 89
Clinton, Students of Hamilton College,	15 00
Corfu, Pres. ch. m. c.	20 50
Cortlandville, A friend,	10 00
Coventry, 2d cong. ch. and so. to cons. Rev. A. J. BUELL an H. M. 100; less exc. 25c.;	99 75
Cuba, 1st pres. ch. to cons. Rev. C. B. GARDINER an H. M.	60 22
David's Island, J. H. Pedro,	5 00
Elnira, Mrs. P. C. Curtis,	50 00
Florida, 1st pres. ch.	81 18
Greene, 1st cong. ch. and so.	26 00
Howard, Pres. ch.	8 00
Irvington, Pres. ch. (of wh. fr. JOHN T. Terry to cons. Rev. JOHN DEWITT an H. M. 200; G. S. Howland to cons. FLORENCE K. HOWLAND an H. M. 100.)	1,003 34
Ithaca, Pres. ch. (48,45 less prev. ack'd, 10;)	33,45; Rev. William Wisner, D. D. 10;
Jamestown, L. Hallock,	5 00
Kinderhook, Two friends,	20 00
Lockport, Cong. ch. and so.	24 43
Ludlowville, A friend,	10 00
Madrid, Cong. ch. Mrs. Winchester,	1 00
Maine, Pres. ch. of wh. fr. Mrs. F. Kelsey, 10;	31 46
Mansville, Cong. ch. and so.	16 89
Massena, Cong. ch., Julia Orvis,	2 00
McGrawville, Pres. ch.	43 00
Newark Valley, Cong. ch. and so.	71 22
New Lebanon, A friend,	5 00
New Rochelle, Pres. ch.	138 68
Ogdensburgh, do. Rev. L. M. Miller,	5 00
Plattsburgh, 1st pres. ch.	43 00
Poughkeepsie, Pres. ch.	109 43
Rochester, D. W. M.	9 00
Rome, Pres. ch. 167,34; I. T. Miner, to cons. HERBERT I. MINER an H. M. 100;	267 34
Sandy Creek, Cong. ch. and so.	30 00
Shelter Island, M. D. Loper,	11 00
Sherburne, Pres. ch. (add'l,)	62 44
Southampton, Friends,	4 00
Stockholm, Cong. ch. and so. m. c.	11 50
Troy, F. H. Knight,	5 00

Tuscarora, Abigail Peck,	10 00
Union Centre, Cong. ch. and so.	9 50
Unionville, 1st pres. ch.	25 00
Walton, Mrs. S. A. Benedict,	5 00
Waterloo, Pres. ch. 83; less exc. 41c.;	82 59
Watertown, Miss P. F. Hubbard,	15 00
Westernville, Pres. ch. to cons. MARY HARRIS an H. M.	143 14
Whitehall, 1st pres. ch. 125; m. c. 43; (of wh. fr. M. J. Myers, wh. with prev. dona. cons. Miss E. S. MYERS an H. M. 50.)	168 00
Windham Centre, Pres. ch. m. c.	10 64-4,289 22
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	5,395 55

<i>Legacies.</i> — Lysander, Mrs. Mary Townsend, by Justus Townsend and Asa Benedict, Ex'rs, 400; less tax, 24;	376 00
Springfield, Benjamin Rathbun, (int.)	72 73-448 73
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	5,844 28

NEW JERSEY.

Cedarville, Pres. ch. m. c.	27 38
Englewood, Pres. ch.	76 15
Newark, South Park pres. ch. m. c.	80 18
Plainfield, 2d pres. ch.	73 70
Princeton, Rev. Geo. Hood,	5 00
South Orange, F. W. Newton,	500 00-762 41

PENNSYLVANIA.

By Samuel Work, Agent.	
Darby, 1st pres. ch. m. c.	5 77
Delaware Water Gap, Mountain ch. m. c.	12 00
Germantown, Market Square Pres. ch.	80 00
Hartsville, Neshaminy pres. ch.	58 53
Marple, Pres. ch.	40 00
Philadelphia, Mantua pres. ch. 100; J. D. L. 50;	150 00-346 30
Belle Valley, 1st pres. ch.	12 00
Erie, do. do.	100 00
Lock Haven, G. B. Perkins,	3 80
Montrose, Pres. ch. m. c.	25 00
North East, do. do.	14 00
Philadelphia, M. K. Wetherill to cons. ALBERT WETHERILL an H. M. 100; F. A. Packard, 25;	125 00
Pittston, A few friends, by Mrs. H. D. Strong,	35 00
Springfield, 1st pres. ch.	5 00-319 80
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	666 10

DELAWARE.

By Samuel Work, Agent.	
Wilmington, Hanover st. pres. ch.	70 00

DISTRICT OF COLUMBIA.

Washington, Peter Parker, 500; S. H. H., 25; J. Dimick, 2,50;	527 50
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OHIO.

By William Scott, Agent.	
Baltimore, Pres. ch.	50
Central College, Pres. ch.	35 85
Cincinnati, 3d pres. ch. 143,74; m. c. 12,66; 1st Ger. pres. ch. 25; 2d pres. ch. m. c. 13,40;	194 80
Circleville, Pres. ch. (bal.)	1 00
College Hill, Pres. ch. 17,30; less mutilated 35c.;	16 95
Coshocton, Pres. ch. 16; m. c. 10; (less exc. 25c.)	25 75
Galena, Marcus Curtiss,	5 00
Oxford, Western fem. sem. 236,25; 2d pres. ch. 101,15;	337 40
Roscoe, Pres. ch.	50
Sharon, do.	14 10
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	631 95
Less exc.	50-631 45

By T. P. Handy, Agent.	
Cleveland, Euclid st. pres. ch. 176,25; m. c. 39,69;	215 94
Peru, Cong. ch. and so.	17 25
Richfield, N. and M. Hammond,	10 00
Twinsburgh, Cong. ch. and so.	29 58
Willoughby, do. do.	20 00-92 77
Ashtabula, Pres. ch.	28 53
Belpre, Mrs. E. M. Goodno,	1 00
Canton, Pres. ch. PETER HOWSEL, to cons. himself an H. M.	100 00
Cincinnati, A congregationalist,	500 00
Cleveland, 1st pres. ch. to cons. Rev. JOHN A. DELAMATER, East Cleveland, an H. M.	1,076 87
Cuyahoga Falls, 1st cong. ch. a friend,	20 00
Johnstown, Rev. H. A. Merrill,	10 00
Kelloggsville, F. Stoddard,	5 00
Margaretta, Cong. ch. and so.	11 30
Newark, Benjamin Ells, bal. dona. of land, per A. D.	50 00
Youngstown, 1st pres. ch.	92 32-1,895 02
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	2,819 24

INDIANA.

By William Scott, Agent.	
Danville, Pres. ch.	42 30
Fort Wayne, 2d pres. ch. 31,40; less counterfeit 25c.;	31 15
Indianapolis, 2d pres. ch. m. c.	15 00
Kingston and Clarksburg, Pres. chs.	81 93
Mishawaka, Pres. ch.	6 00
Rochester, Hopewell pres. ch.	2 00
Shilo, Pres. ch.	2 50-180 88
Green Castle, 1st pres. ch.	40 00
Madison, 2d pres. ch. m. c.	100 00
Orland, Cong. ch. and so.	22 00
Spencerville, Asa Fletcher,	4 00-166 00
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	346 88

ILLINOIS.

By William Scott, Agent.	
Danville, Rev. E. Kingsbury,	6 00
North Fork, Pres. ch.	4 00-10 00
A friend,	30 00
Aurora, 1st cong. ch. Thos. Pierce,	10 00
Batavia, Cong. ch. and so.	61 60
Brookfield, Pres. ch.	2 00
Chicago, Westminster pres. ch. 87,51; Salem cong. ch. and so. 53,25;	140 76
Danville, Pres. ch.	16 75
Elmwood, Cong. ch. and so.	39 10
Freeport, 1st pres. ch. 85,16; F. Klein, 2; Hagedorn, 2;	89 16
Lake Forest, Pres. ch.	143 00
Marseilles, Cong. ch. and so.	3 10
Noyesville, (Harlem station), Independent ch.	8 41
Peoria, Mark Aiken,	2 50
Perry, 1st pres. ch. and so. (in part),	25 15
Peru, 1st cong. ch. and so.	35 35
Quincy, 1st pres. ch. (of wh. from F. S. Giddings, 20;) 85; a young lawyer's first fee, 3;	88 00
Rockford, Teachers and pupils fem. sem. to cons. MARY E. B. NORTON, and ELIZABETH EMERSON, H. M.	200 00
Springfield, 2d pres. ch. Messrs. Francis, 25; others, 40;	65 00-939 88
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	969 88

MICHIGAN.

Augusta, Cong. ch. and so.	6 50
Detroit, D. G.	10 00
Hillsdale, 1st pres. ch.	147 77
Homer, Pres. ch.	53 00
Kalamazoo, P. L. H. 28; M. Heydenburk, (ad'l.) 10; S. M. H. 1;	39 00
Morenci, Pres. ch.	6 00
Niles, Rev. T. D. Hunt,	5 00
Schoolcraft, 1st pres. ch.	24 00
Tecumseh, H. C. Conkling,	25 00-316 27

WISCONSIN.

Beloit, S. T. S.	20 00
Columbus, Pres. ch. m. c.	6 00
Fort Atkinson, 1st cong. ch. and so.	26 35
Janesville, Cong. ch. and so. to cons.	
JOSIAH WRIGHT, Jr., an H. M.	100 00
Lodi, Pres. ch. m. c.	15 00
Watertown, 1st cong. ch. and so.	63 00
Wauwatosa, Cong. ch. and so.	23 15—253 50

MINNESOTA.

Minneapolis, Plymouth cong. ch. and so. m. c.	47 65
Stillwater, 1st pres. ch.	15 00—62 65

IOWA.

Almoral, Cong. ch. and so.	9 55
Big Rock, do. do.	5 00
Pontanelle, Mrs. I. S. Davis,	5 00
Independence, A friend,	25 00
New Liberty, Cong. ch. and so.	10 00
Pine Creek, Ger. cong. ch. and so.	27 00
Sioux City, Cong. ch. and so.	7 00—88 55

MISSOURI.

St. Louis, 1st pres. ch. (in part,) (of wh. from Mrs. S. L. Pinneo, to cons. Miss C. C. WILCOX an H. M. 10 00 ;)	203 55
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KENTUCKY.

Louisville, A friend,	5 00
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KANSAS.

Albany, Cong. ch. and so. m. c.	7 00
Atchison, Cong. ch. and so.	13 00
Junction City, Rev. Wm. Todd,	10 00—30 00

OREGON.

Forest Grove, Cong. ch. and so. m. c.	10 00
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CALIFORNIA.

A friend, by Chas. Boardman, of Middletown, Conn.	140 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Aintab, Syria, Sabbath school and individuals, for the Gaboon mission, W. Africa, (\$70, gold.)	70 00
Dakota Mission, Isabella B. Riggs, 5 ; Communion coll. of ch. in the prison, at Davenport, Iowa, 4,40 ;	9 40
Montreal, Canada East, (of wh. from Am. pres. ch. (ad'l.) 215 ; James Court, 25 ; F. W. Torrance, 10 ;) 250, gold, prem. 108,75 ;	358 75
Paris, Canada West, Cong. ch. and so. N. Hamilton,	20 00
Toronto, do. A friend, 1,50 ; Miss J. M. W. 1,50 ;	3 00
Seneca Mission, Lower Cattaraugus, N. Y., m. c.	6 68
	467 83

MISSION SCHOOL ENTERPRISE.

MAINE.—New Castle, Cong. ch. s. s.	15 00
NEW HAMPSHIRE.—Haverhill, Cong. ch. s. s. Miss Cooper's class, for Rev. A. Hazen, 1 ; Northampton, Cong. ch. s. s. 12,77 ; Orford, Cong. ch. s. s. 10 ; Salem, Cong. ch. s. s. (8,28, less c'ft. 1 ;) 7,28 ; Sanbornton Square, Cong. ch. s. s. (29,81, prem. 19c. ;) 30 ;	61 05
VERMONT.—Brookfield, Cong. ch. s. s. 25 ; Burlington, 1st calv. cong. ch. s. s. 9,22 ; Dummerston, Cong. ch. s. s. 2,69 ; East Berkshire, Cong. ch. s. s. 11 ; Hyde Park, Cong. ch. s. s. 6,57 ; Peacham, Cong. ch. s. s. 9,25 ; Randolph, Cong. ch. s. s. 5 ; Waterbury, Cong. ch. s. s. 6,25 ; Westford, Cong. ch. s. s. 4,50 ; West Haven, Cong. ch. s. s. 10 ;	89 48

MASSACHUSETTS.—Billerica, Ortho. cong. ch. s. s. for sch. in Madura, 10 ; Braintree, South, Cong. ch. s. s. 2,60 ; East Longmeadow, Cong. ch. s. s. 11,83 ; Ipswich, 1st cong. ch. s. s. 20 ; Plymouth, 5th cong. ch. s. s. 6 ; Salem, South cong. ch. s. s. for support of sch. in India, 50 ; South Dedham, Cong. ch. s. s. 18,38 ; Waltham, Trin. cong. ch. s. s. 12,18 ; Waquoit, Cong. ch. s. s. for sch. in Ceylon, 7 ; West Boxford, Cong. ch. s. s. 13,25 ; Worcester, Union cong. ch. s. s. 62 ;	213 24
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CONNECTICUT.—Cromwell, Cong. ch. s. s. 31,40 ; Rockville, 1st cong. ch. s. s. wh. with other dona. cons. EUSTACE C. CHAPMAN, FENELON McCOLLUM, and CHAS. H. STEBBINS, H. M. 20 ; Sharon, Cong. ch. juv. miss. asso. for Rev. G. F. Herrick, 5 ; Stonington, 1st cong. ch. bal. for support of sch. in Madura, 0 ; Westport, Cong. ch. s. s. 17,23 ; Windsor, from the purse of little Flora Bissell, dec'd, 5 ;	263 63
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NEW YORK.—Brasher Falls, Pres. ch. s. s. 14,35 ; New Hartford, Pres. ch. s. s. class, 1,50 ; Parishville, Mrs. Wakefield, 1 ; Preble, Pres. ch. s. s. 4,06 ; Poughkeepsie, Two missy' children, 1 ; Sherburne, Pres. ch. s. s. with other dona. to cons. L. N. SMITH an H. M. 85 ;	106 91
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NEW JERSEY.—Bloomfield, Ger. pres. ch. s. s. 14,50 ; Madison, Pres. ch. s. s. 40,61 ;	55 11
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PENNSYLVANIA.—Darby, 1st pres. ch. s. s.	7 32
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OHIO.—Athens, Pres. ch. s. s. for Rev. J. K. Greene, Turkey, 25 ; Circleville, Pres. ch. s. s. 60c. ; Cleveland, 1st pres. ch. s. s. infant class, for Mrs. Lord's school, Madura, 15 ; Clifton, Mrs. Col. Bowler, for Mrs. Bonney's Chinese sch. 40 ; Reynoldsburg, Pres. ch. s. s. 2,49 ;	83 09
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INDIANA.—Greencastle, 1st pres. ch. s. s. 2,25 ; Rockville, Children's miss. money, 17,85 ;	20 10
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ILLINOIS.—Albion, Trinity s. s. 10 ; Chicago, 3d pres. ch. Williams st. miss. s. s. proceeds of Fair, 50,91 ; Union Park cong. ch. s. s. proceeds of Fair held by Alice W. Bartlett, Fanny S. Boynton, and Jessie L. Bradley, 21 ; South cong. ch. s. s. 5,25 ; Marseilles, Cong. ch. s. s. 1,39 ; Naperville, Pres. ch. s. s. West Du Page, 8,20 ;	96 75
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MICHIGAN.—La Plaisance Creek, s. s. 1,05 ; St. Joseph, Cong. ch. s. s. 15c. ;	1 20
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WISCONSIN.—Burlington, Cong. ch. s. s. 19,10 ; Delavan, Cong. ch. s. s. 61 ; Indiantown, Cong. ch. s. s. 1 ; Wauwatosa, Cong. ch. s. s. 6,95 ;	88 05
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IOWA.—Danville, Cong. ch. s. s. 4,90 ; Garnaville, Cong. ch. s. s. 2 ; Grand View, Ger. cong. ch. s. s. 3,35 ; (erroneously credited to Granville, in June receipts,) ; Sioux City, Cong. ch. s. s. 3 ;	9 90
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KENTUCKY.—Louisville, from the purse of a liberal little boy, dec'd,	5 00
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KANSAS.—Albany, Cong. ch. s. s.	8 00
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1,123 83

Donations received in July, 33,317 50

Legacies, 15,508 11

\$48,825 61

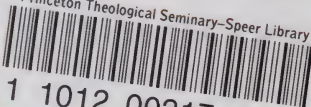
TOTAL from September 1st,
1864, to July 31st, 1865, \$ 380,224 72

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